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THE MENDE LANGUAGE



# THE MENDE LANGUAGE

CONTAINING

USEFUL PHRASES  
ELEMENTARY GRAMMAR  
SHORT VOCABULARIES  
READING MATERIALS

BY

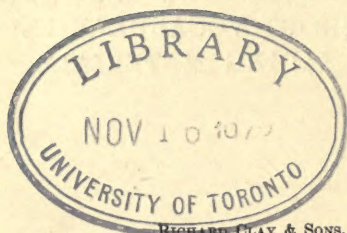
F. W. H. MIGEOD

TRANSPORT OFFICER  
GOLD COAST COLONY

LONDON

KEGAN PAUL, TRENCH, TRÜBNER & Co., LTD.  
DRYDEN HOUSE, 43 GERRARD STREET, W.

1908



RICHARD CLAY & SONS, LIMITED,  
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## INTRODUCTION

THE Mende nation is located in the eastern part of the Sierra Leone Protectorate. As to its origin I have been unable to obtain any information, but if its recent movement be any indication, the general direction of its migration would seem to have been southerly. In the fourth decade of the nineteenth century Mendes were apparently little known on the seaboard, except as slaves brought down from the interior. The late Reverend Dr. Schoen, of the Church Missionary Society, and the author of books on the Hausa, Ibo, and Mende languages, states (1882) that "it seems that the nation is pressing on to the seashore, as they occupy at present the country where, in 1839, the slave-dealers had their depôts of slaves in the Sherbro country. Their baracoons were destroyed on the banks of the great river Bum by Captain Denman, of the British Navy, in 1840 or 1841, and since that time the country is open to British commerce and missionary operations, and the Mende are the principal occupants of the place, and their language has all but superseded, and will ere long supersede, the Sherbro altogether." This movement has continued, but the Sherbro language still exists.

The imposition of peace on the country after the war of 1898, when the nation endeavoured to throw off European control, seems to have been the immediate cause of large numbers of the young men leaving their country. The suppression of local feuds deprived them of their chief activities. When there was constant local warfare the safety of the town depended on its male inhabitants being always at home. With the abolition of the necessity for their presence the young men began to look around for some direction in which to turn their energies, and finding none at home they were necessarily compelled to go abroad; and they are now to be found in all parts of West Africa, including the French and German colonies. As regards the Gold Coast, they were first introduced to that country through being brought in small numbers in the capacity either of soldiers or carriers for the local wars, beginning with the Ashanti war of 1873. For

the Ashanti war of 1900 they came in larger numbers. The West African Regiment, which was sent from Sierra Leone, had many Mendes in its ranks; and of the carriers that were enlisted at Freetown for the same war probably over 4000 were Mende. About this time, too, large numbers were recruited as labourers for the Sekondi to Kumasi railway. As many as were willing to go were sent back at the expiration of their engagements, but many returned again to obtain work either from the Government or on the mines. At the present time (1907) they probably do not number much more than 1200 in the Colony, and four to five years would seem to be the average period of residence. Their number has been steadily decreasing, owing to the restrictions imposed by the Sierra Leone Government on their leaving that Colony, and those that go back home now find it difficult to come again. Unlike the Krumen, who have considerable objection to leaving the coast-line, and who work in gangs, which come and return annually, the Mendes subject themselves to no similar restrictions, and their enterprise and self-reliance take them everywhere.

They are not generally tall, but sturdy, fearless, and capable of great endurance. The following table of measurements, which I have made, gives possibly a fairly correct indication of this people's stature.

#### HEIGHTS OF 894 MENDES MEASURED.

	No.		No.
Shortest 4.8 $\frac{1}{2}$		5.5 $\frac{1}{2}$ and 5.5 $\frac{5}{8}$	41
Up to and including 4.11 $\frac{7}{8}$	14	5.5 $\frac{3}{4}$ „ 5.5 $\frac{7}{8}$	28
5 ft. and up to 5.0 $\frac{1}{8}$ inclusive	24	5.6 „ 5.6 $\frac{1}{8}$	26
5.1 and up to 5.1 $\frac{7}{8}$ inclusive	42	5.6 $\frac{1}{4}$ „ 5.6 $\frac{3}{8}$	29
5.2 and 5.2 $\frac{1}{4}$	21	5.6 $\frac{1}{2}$ „ 5.6 $\frac{5}{8}$	34
5.2 $\frac{1}{4}$ „ 5.2 $\frac{3}{8}$	15	5.6 $\frac{3}{4}$ „ 5.6 $\frac{7}{8}$	23
5.2 $\frac{1}{2}$ „ 5.2 $\frac{5}{8}$	26	5.7 „ 5.7 $\frac{1}{8}$	16
5.2 $\frac{3}{4}$ „ 5.2 $\frac{7}{8}$	22	5.7 $\frac{1}{4}$ „ 5.7 $\frac{3}{8}$	24
5.3 „ 5.3 $\frac{1}{8}$	25	5.7 $\frac{1}{2}$ „ 5.7 $\frac{5}{8}$	19
5.3 $\frac{1}{4}$ „ 5.3 $\frac{3}{8}$	40	5.7 $\frac{3}{4}$ „ 5.7 $\frac{7}{8}$	23
5.3 $\frac{1}{2}$ „ 5.3 $\frac{5}{8}$	26	5.8 „ 5.8 $\frac{1}{8}$	19
5.3 $\frac{3}{4}$ „ 5.3 $\frac{7}{8}$	40	5.8 $\frac{1}{4}$ „ 5.8 $\frac{3}{8}$	8
5.4 „ 5.4 $\frac{1}{8}$	48	5.8 $\frac{1}{2}$ „ 5.8 $\frac{5}{8}$	14
5.4 $\frac{1}{4}$ „ 5.4 $\frac{3}{8}$	28	5.8 $\frac{3}{4}$ „ 5.8 $\frac{7}{8}$	11
5.4 $\frac{1}{2}$ „ 5.4 $\frac{5}{8}$	36	5.9 and over	40
5.4 $\frac{3}{4}$ „ 5.4 $\frac{7}{8}$	37	Tallest 6.1 $\frac{1}{4}$	
5.5 „ 5.5 $\frac{1}{8}$	49		894
5.5 $\frac{1}{4}$ „ 5.5 $\frac{3}{8}$	46		

The nation seems to be formed by an admixture of a tall, slim race, presumably coming from the open country to the northward, with the short, thick-set race, which ancient records, dating back as far as the time of the Phœnicians, show to have been the inhabitants of the tropical African forest in past ages : which view the foregoing figures appear to support.

The customs of the Mendes, as far as I can learn from hearsay, do not seem to differ greatly from those of their immediate neighbours, who still remain pagans. The great institution of the country is Poro ; an institution similar to which exists among the Vais, their neighbours to the south-east, and I believe also in other adjoining countries. As reference has been made to it, it may be briefly stated that Poro is virtually a system of education. It has been described as a secret society ; but there cannot be much secrecy about what has been attended by nearly all the youth of the country. The course of instruction varies with the desire and status of the individual and the fees paid. Dancing, singing, gymnastics, medicine, and mystic rites are amongst the subjects taught, and for some boys the course lasts seven years. Girls also go through a course of instruction suitable for them, which they are not permitted to talk about with the other sex. What is Poro to the men is called 'Sande' or 'Bondo' for the women.

As to the affinities of the Mende language I am unable to say much, having, of the surrounding languages, only been able to examine Vai. Vai is a language of interest from its having a syllabic writing of its own. It has a very considerable number of words in common with Mende, and in many leading particulars the grammar harmonizes. The Vais have a tradition that they themselves came from the north. It is therefore not unlikely that a Mende migration mixing with the already existing coast inhabitants produced the Vai nation. The Mendes call Vais 'Karõ,' and the Vais call Mendes 'Huro' or 'Wuro.' Mende must not be confused with Mande, which is the language of the Mandingos. As the structure and grammar of a language are a surer indication of its affinity to other languages than its words, I have in the sub-joined table compared Mende with Vai as well as with Hausa. With Hausa, from its distance, it can have no possible connection ; but the comparison shows the striking differences in the languages of a relatively small portion of Africa.

RULE OF GRAMMAR OR IDIOM.	MENDE.	VAL.	HAUSA.
Foreign words . . . . .	Not many recognisable. Yes.	Many Mende words.	Many Arabic words.
Can build up words from own roots . . . . .	Yes.	Apparently only to a limited extent. Yes.	No.
Whether a written language . . . . .	No.	Yes.	Yes.
<i>Noun</i> —			
Definite and indefinite forms . . . . .	Yes.	No.	No.
Several plural forms to each noun . . . . .	Yes.	No.	Yes.
Plurals on regular lines . . . . .	Yes.	Yes.	Mixed.
Singular for plural used as an idiom . . . . .	No.	—	Yes.
Declined . . . . .	No.	No.	No.
In compound nouns does qualifying noun come before the other? . . . . .	Before.	Before.	After.
Agent—prefix or suffix . . . . .	Suffix.	Suffix.	Prefix.
Gender . . . . .	No gender.	No gender.	Grammatical.
A neuter . . . . .	No.	No.	No.
<i>Adjective</i> —			
Position with reference to qualified noun . . . . .	After.	After.	Before and after.
Gender form . . . . .	No.	No.	Yes.
Comparison, direct or circumlocution . . . . .	Circumlocution.	Circumlocution.	Circumlocution.
Numerals—18, 19 ; 28, 29, etc. . . . .	Added to previous decade. Ten.	Added to previous decade. Ten.	Taken from succeeding decade. Ten.
Basis . . . . .	Scores.	Scores.	Hundreds and thousands.
Periods used . . . . .	Before.	Before.	After.
<i>Pronouns</i> —			
Possessive—position with reference to noun . . . . .	Before.	Before.	After.
Objective—position with reference to verb . . . . .	Yes.	Yes.	Yes.
Personal—required to complete subject . . . . .	One.	None.	One.
Relative—number . . . . .	No.	No.	Second and third person singular.
Gender form . . . . .	No.	No.	

<i>Verb</i> —	One.	One.	One.	Five.
Number of voices . . . . .	Yes.	Before verb.	Before verb.	No.
Same verb used transitively and intransitively . . . . .	No.	Before verb.	Before verb.	No.
Moods—special conjugation . . . . .	Yes.	—	—	Yes.
a continuous . . . . .	Yes.	—	—	No.
Tenses—numerous . . . . .	Yes.	—	—	No.
auxiliaries necessary . . . . .	Yes.	—	—	No.
singular different from plural . . . . .	No.	—	—	No.
Auxiliaries—numerous . . . . .	No.	—	—	No.
gender form . . . . .	Before verb.	Before verb.	Before verb.	Yes.
Direct object—position if a noun . . . . .	Before verb.	Before verb.	Before verb.	After verb.
‘To have,’ how rendered . . . . .	‘Is in the hand.’	—	—	‘Is with.’
Personal pronoun conjugated . . . . .	Yes.	—	—	Yes.
Indefinite use of ‘one’ . . . . .	‘They’ with the verb.	—	—	Passive voice construction.
<i>Adverbs of manner</i> , how formed . . . . .	Over 150 separate words not derived from adjectives.	Separate words.	Separate words.	Adjective or noun preceded by ‘with.’
<i>Prepositions</i> or postpositions . . . . .	Postpositions, one exception.	Postpositions.	Postpositions.	Prepositions.
, joined to verbs to modify the meaning . . . . .	Yes, as prefixes mostly.	—	—	No.
<i>Sundry</i> —	Very complex.	Simple.	Simple.	Simple.
Negative construction . . . . .	Intonation.	Intonation.	Intonation.	Intonation and a particle.
Interrogative—reversed pronoun and verb, or intonation . . . . .	Frequent.	Occasional.	Occasional.	Occasional.
Elision of syllables . . . . .	Yes.	No.	No.	No.
Initial consonantal changes—for euphony . . . . .	No.	No.	No.	Yes.
In connected propositions—for gender . . . . .	Simple co-ordination mostly.	Simple co-ordination.	Simple co-ordination.	Simple co-ordination.
In connected propositions—simple co-ordination or subordination . . . . .	Simple co-ordination mostly.	Simple co-ordination.	Simple co-ordination.	Simple co-ordination.

My study of the Mende language has been carried on during my last two tours of service on the Gold Coast. The Mendes that are there to work have come from all parts of their own country, and therefore every form of the language is used. In consequence of this and of their comparatively small number I have not been in a position to strictly confine myself to any one variety of the language. I do not care to use the word 'dialect' in this respect, as the differences seem generally so small as to render the term 'dialect' inapplicable. There are, however, some varieties of Mende spoken on the borders of the country where the people have mixed with their neighbours. There is, for instance, the Kpa Mende on the west. This may possibly be entitled to be called a dialect, but I have not yet had an opportunity of studying it. There is also the Pokpa, on the east, which, I am informed, is a mixture of Mende, Vai, and Gura. In this book I have endeavoured to employ the southern form of speech, following Dr. Schoen, who published a grammar in 1882 and a vocabulary in 1884. The former is out of print, and I believe the latter very nearly so also. Of the stories at the end of the book, Nos. 1 to 7 were dictated to me by a native of Bo, the remainder by a native of Panguma. I have, however, gone through them with a native of Mofwe, as also I have the other portions of the book, and assimilated them in details of pronunciation.

Finally, the scheme I have adopted is one of short sentences of practical use, classified under their proper heads. Whenever possible a sentence is repeated if it can be made to illustrate more than one grammatical rule, and I have endeavoured to avoid the coining of phrases for the sake of furnishing examples of a rule.

F. W. H. MIGEOD.

*September, 1907.*

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## ERRATA AND ADDENDA

Page 18, line 1, for *Mawulu* read *Mawulō*.

Page 20, line 14, for *i na* read *ī na*.

Page 48, line 4 from bottom, for "*With A this practice is rarer*" read "*With A and O this practice is also adopted.*"

Page 49, line 2 from bottom, for *ē* read *e*.

Page 58, after line 13, add—*hindō* and *nyaha* are used as prefixes, as, *hindō lōi*, male child or son; *nyaha lōi*, female child or daughter.

Page 67, after line 8, add—*Nwoni saweisia tia mindo? Where are the three birds?*

Page 101, line 8 from bottom, to line—"Ha, to-day, now," add—*until*.

Page 107, line 6 from bottom, add after "same,"—"and a negative question is answered by Yes, when in English No would be expected."

Page 115, line 14, for *jieisia* read *jesia*.

Page 128, line 3 from bottom, for *Bulw* read *Bulu*.

Page 139, line 23, for *Kale, gale* read *tolu, tolī*.

Page 140, line 7 to read—*tolu or towa, tole or towe, bean*.

Page 141, line 13, against *Kōbō*, for *rubber tree* read *gum copal*.

Page 141, at bottom, add—*njala, njale, indigo*.

Page 143, add new line after "*Njahele*"—*ngōrō, ngōrī, ape, chimpanzee*.

Page 143, line 8 from bottom, before the word "*chimpanzee*" insert (?).

Page 157, line 7 from bottom, after *gama* insert *Kama*.

Page 203, line 9 from bottom, after *gombui* omit semicolon.

Page 203, line 7 from bottom, for *ye* read *ya*.

Page 204, line 15, the words "*they could go away*" should be in brackets.

Page 214, lines 13 and 21, for *gbwe la* read *gbueila*.

Page 219, line 3 from bottom, after *fu* insert a fullstop.

Page 234, line 26, for *go* read *hurry*.

Page 248, footnote, before the word "*chimpanzee*" insert (?).



# THE MENDE LANGUAGE

## PART I

### USEFUL PHRASES

#### I. ONE-WORD PHRASES.

NOTE 1.—o = o ; ɔ = aw ; ȯ = o approximating to u.

NOTE 2.—When a sentence is sung out to some one at a distance, 'oh' is usually added.

NOTE 3.—Accent is on penultimate syllable unless otherwise indicated. See Part II, chap. I, for further remarks on pronunciation.

Bȯa.	Salutation on meeting.
Bē !	Here.
Bē-ndo !	Here ! (more emphatic).
Bia !	You !
Dȯ !	Stand still, <i>or</i> stop ! Stand it up !
Ē !	Yes.
Fe !	Give (me) !
Gbele ? (Gbwele).	What is the matter ?
Gbema ! (Gbwema), <i>or</i> Gbelema.	Leave off !
Gbia !	Get out, go out !
Hité !	Lower <i>or</i> let down !
Hou, <i>or</i> hō, <i>or</i> hȯma !	Catch hold ! Hold tight !
Igbé ?	Which ?
Kaká !	Quickly !
Li !	Go !
Li la, <i>or</i> Di la !	Take it away !
Lȯndȯ !	Cease !
Mahūghango ! (pronounced almost <i>Mā-ngwango</i> ).	It is far !

Mawulu !	Wait !
Mbēka !	This side !
Mbumbu !	Carry ; pick it up ; take it away !
Malewe !	Cut it off !
Mia, <i>or</i> Miando !	Yonder !
Miaka !	Yonder side ! Over there !
Mindo ? <i>or</i> Mi lo ?	Where is it ?
Nda !	Pull ! <i>or</i> lay it down !
Ndakpé ! (Ndakpwé).	Fellow ! (A common form of address for men when no name is used.)
Njē !	Go down, <i>or</i> lower !
Nyandengo !	It is fine !
Pā !	Kill it !
Pili !	Throw <i>or</i> shoot !
Sao !	No ! (emphatic).
Se ! ( <i>Bi se</i> is more common).	Thank you !
Te !	Lift it !
Tewe !	Cut it !
Wa !	Come !
Wala !	Bring it !
Yei !	Go down !

## II. TWO-WORD PHRASES.

A fulo !	Untie it ! ( <i>pl.</i> )
A kene ? ( <i>a = where</i> ).	Where is master ?
A gbale ? ( <i>a = it</i> ).	Does it hurt ?
A li ! <i>or</i> Ali-oh ! ( <i>a = you</i> , imperative).	Go ! ( <i>pl.</i> )
A lō !	Stand (still) ! ( <i>pl.</i> )
A wa ! <i>or</i> A wa-oh !	Come ! ( <i>pl.</i> )
A yi !	Go down ! ( <i>pl.</i> )
Bā hama !	You will not die !
(Bā = <i>you</i> , singular, imperative, negative.)	

Bā lembi !	Do not delay !
Bā lua !	Do not be afraid !
Bā pili !	Do not throw, <i>or</i> shoot !
Bā yepe !	Do not talk !
Bē gbe ? (bē = you say).	What do you say ?
Bē ka ? (bē = here).	This side ?
Beva be ?	What is the news here ?
Beva na ?	What is the news there ?
Bī biyéí ?	What is your name ?
Bī gbahā ?	Are you tired ?
Bī gboyōa ?	Have you finished ?
Bī léí ?	What is your name ?
(Bī lei, <i>or</i> Bī lá, is also used in the sense of <i>you are called, your name is called.</i> )	
Bī mahūgbe.	Be careful.
Bī mero ?	Do you hear, <i>or</i> understand ?
Bī se ! ( <i>pl.</i> Wuse).	Thank you ! (also a salutation).
Bī to ?	Do you see it ?
Bia mi ? (Bia mindo ?)	Where are you ?
Bia na ?	How do you do ? ( <i>lit.</i> Are you there ?)
Dō kpe !	Stand still !
Dō le !	Stand (still) a moment !
Ē gu.	He cannot (do it).
Ē guma.	Ditto.
Ē wa.	He will not come.
Er, er.	No.
Fe be !	Give (it) to me !
Fe mbe !	Ditto.
Gbe mia ? (Gbwe mia ?)	What is it ?
Gbe lo ? (Gbwe lo ?)	Ditto.
Gbi gboyoa (Gbwi gboyoa).	It is all finished.
Gbiā mbu !	Come out from underneath !
Gbo bima ?	What is the matter with you ?
Gele ma !	Stop that !
Gengebra lōli.	Call the labourers.
Gomé mia, <i>or</i> Gomé lo.	It is a crow.

Hakeí bumbu.  
 Hakeí miningo.  
 Hei ndia, *or* ndiei.  
 Hei panda.  
 Hō ngeya.

Take up *or* carry the load.  
 The load is heavy.  
 Sit in the middle.  
 Sit properly.  
 Catch hold of it.

Ī be-ndo.  
 Ī gbeyoa.  
 Ī gbeyoi.  
 Ī gua.  
 Ī guhani.  
 Ī la?  
 Ī lini.  
 Ī lōle?  
 Ī na.  
 Ī nyandé.  
 Ī nyandéni.  
 Ī yá.  
 Igbe le?

It is not here.  
 It is finished.  
 It is not finished.  
 It is enough.  
 It is not far.  
 Has he placed it?  
 He has not gone.  
 How many?  
 He is not there.  
 It is not good.  
 Ditto.  
 He has gone.  
 Which is it?

Jē gā.  
 Jo lōli.  
 Ji bāgbango.

Walk quickly.  
 Call Jo.  
 This is dear.

Ke ke!  
 Kolě igbe?  
 Kolengo le.  
 Kpandé joso.  
 Kpandé ve.  
 Kpandingo le.  
 Kpere gbeyoa.  
 Kurungo le.

Master! Father!  
 Which book?  
 It is cold.  
 Load the gun.  
 Give (me) the gun.  
 It is hot.  
 They are all finished.  
 It is agreed, *or* accepted; all right.

La ndia.  
 Li bu.  
 Li gulo.  
 Li miaka.  
 Li miando.  
 Lō lōle?  
 Lō sawa.  
 Lumá mbe.

Put it in the middle.  
 Go underneath.  
 Go on in front.  
 Go yonder side.  
 Go over there.  
 How many days?  
 Three days.  
 Answer me.

Mamungo le.	He is foolish.
Maw'u le (= mawulu le).	Wait a little.
Maw'u kru (= mawulu kulo).	Ditto.
Mbomé wote.	Turn the hammock round.
Méndemo angē.	I am a Mende.
Méndemo abiē?	Are you a Mende?
Méndemo angiē.	He is a Mende.
Mia lo.	It is over there.
Miaka gbē, <i>or</i> Mia gbē.	Look over there.
Mi yaka?	Which direction?
Mindo bīna? (= bi li na).	Where have you been?
Na gbē!	Look there!
Na lōle?	How many there?
Nda mahū.	Put it on top.
Ndakpwe' mbo!	Lit. Fellow! alas! (a note of warning).
Ndaomé gbō.	Shut the window.
Ndaomé lawo.	Open the window.
Ndelingo le.	It is wet.
Ndōmé gbā.	Take off (your) singlet, <i>or</i> shirt.
Ndowé lavendá.	Fill the hole.
Ndowé lave.	Ditto.
Ngaleí kōtō.	Roll up the mat.
Ngaleí yei.	Let down the mat.
Ngē dema.	I am not passing.
Ngē luma.	I am not willing.
Ngē wa.	I shall not come.
Ngē pe.	I shall not do it.
Ngĩ gbahā.	I am tired.
Ngĩ gbahani.	I am not tired.
Ngĩ gbeni.	I do not care.
Ngĩ gō.	I do not know.
Ngĩ gulo.	In front of him.
Ngĩ hūgo.	I do not understand.
Ngĩ kurua.	I accept (lit. I accepted).
Ngĩ kuruni.	I do not accept.
Ngĩ menia.	I heard.
Ngĩ menini.	I did not hear.
Ngĩ tonga.	I have seen.

Ngĩ wiláma.  
 Nji dǝmeí (nji *for* nje).  
 Njia gbĩ.  
 Nya le.  
 Nu yira.  
 Numu yira.  
 Nyawo mia, *or* Nyawo le.  
 Njei susungo.  
 Njehũ susungo.  
 Ngĩ yakpeí (= ta yakpeí).  
 Njei wǝma.  
 Nya yakpeí.

O Jo?

Pē bu.  
 Pe ñĩ, *or* hĩ.  
 Pelé nyamungo.  
 Powe mia, *or* lo.  
 Pu ndǝmeí.  
 Pu ngeleya.  
 Pē-ndé gbǝ.  
 Pē-ndé lao.  
 Pundía.

Ta be.  
 Ta ji?  
 Ta gulo.  
 Ta mia.

Ta mindo?  
 Ta kuhama  
 Ta na.  
 Ta pǝma.  
 Ta wama.  
 Ta yakpeí.  
 Tē wa.  
 Tei igbe?  
 Telingo le.  
 Tewe botongo.  
 Tĩ be.  
 Tĩ na.

I am finishing.  
 Put it on the ground.  
 All right.  
 It is I.  
 One person.  
 Ditto.  
 It is mine.  
 The water is deep.  
 Ditto.  
 He alone.  
 Across the water.  
 I alone.

Where is Jo?

In the house.  
 Do it so.  
 The road is very bad.  
 It is a pigeon.  
 Put it on the ground.  
 Put it up (aloft).  
 Shut the door.  
 Open the door.  
 Put it in the middle.

It is here.  
 Is it this?  
 He is in front.  
 So it is (a common expression introducing a related subject).

Where is he?  
 It is far.  
 He is there.  
 He is behind.  
 He is coming.  
 He alone.  
 They will not come.  
 Which town?  
 It is black.  
 Cut plenty.  
 They are not here.  
 They are not there.

Ti wama.	They are not coming.
Tia na?	Are they there?
Tia wama.	They are coming, <i>or</i> Are they coming?
Tia bāgbango.	They are dear.
Tonya mia, <i>or</i> le.	It is true, <i>or</i> Is it true?
Tukpe kru (=kulo).	Push a little.
Wa be.	Come here ( <i>sing.</i> ).
Wā jore.	Do not make a noise ( <i>pl.</i> ).
Wa káká.	Come quickly ( <i>sing.</i> ).
Wa mehéí.	Bring food ( <i>sing.</i> ).
Wa ndia.	Come into the middle ( <i>sing.</i> ).
Wa mbe.	Come to me ( <i>sing.</i> ).
Wā yepe.	Do not talk ( <i>pl.</i> ).
Wala fere.	Bring two ( <i>sing.</i> ).
Wu gbahā?	Are you tired? ( <i>pl.</i> ).
Yē gbe?	What does he say?
Ye mia?	Who is it?
Yē, sao.	He says no.
Yia lele.	Talk slowly.

### III. THREE-WORD PHRASES.

A mbomé bumbu.	Take up the hammock ( <i>pl.</i> ).
A mbomé wote.	Turn the hammock round ( <i>pl.</i> ).
A mu jēgā (= jia kā).	Let us walk quickly.
A mu li ( <i>or</i> li-o).	Let us go.
A mu wīme.	Let us run.
A wa kaká.	Come quickly ( <i>pl.</i> ).
A wa nā.	Come now ( <i>pl.</i> ).
A wā (= wa a) mbomé.	Bring the hammock ( <i>pl.</i> ). (lit. Come with the hammock.)
Bā ī gbani.	It is not dear.
Bā li hūguhango (pronounced 'ngwango).	Do not go far.
Bā li na.	Do not go there.

Bē njiahū me?	Cannot you hear what is said? (lit. Cannot you eat the word inside?)
Bi bumbúa botongo.	You have taken (lit. took) too much.
Bi hi milo?	Where have you come from?
Bi hiyá mi.	Ditto.
Bi jì hou.	Hold this.
Bì līma le.	If you like.
Bì lima le?	Are you not going yet?
Bi li mi?	Where are you going?
Bi lō mia.	Stand yonder.
Bi ngi wu.	Wake him up.
Bi milo ge?	Where have you been lately?
Bi Mende biyeí?	What is your Mende name?
Bi ndāi milo?	Where did you put it?
Bi ndé gora!	You lie!
Bi pui milo?	Where did you put it?
Bi nemáhū lengo.	You are clever.
Bi nemáhū gbī na.	You have no sense.
Bi yá mi?	Where have you been to?
Bi ye mi?	Where were you?
Bi yepe (or yepea) botongo.	You talk too much.
Bì wani káká.	You have not come quickly.
Bi wo le, or Bi wo mia.	It is yours.
Bi wo ī le, or Bi wo yā na.	It is not yours.
Bia ī le.	It is not you.
Bia lo mi? or Bi mi lo?	Where are you?
Bia yese wa.	You come first.
Bia ku mema?	Do you smell anything? (lit. Are you hearing a smell?)
Dē ngī ma (see also under nd).	Tell him.
De ti ma (see also under nd).	Tell them.
Duma nya we.	Answer me.
Fe nya we.	Give it to me.
Ga <sup>1</sup> majiá lo.	I (will) sell it.
Ga meni kru.	I understand a little.

<sup>1</sup> For *Ga* and *Gi* see also under *Nga* and *Ngí*.

Gbe i li.	Let him go.
Gbe ngi wa.	Wait a moment till I come.
Gbe jongo mia?	How much is it?
Gbeva i loni?	Why did not he want to?
Gbo ba fembe?	What do you give me?
Gbo ba pema?	What are you doing?
Gbo ba pe na?	What are you doing there?
Gbo bi longwola? <i>or</i> Gbo bi lqila?	What do you want?
Gbo bi ma?	What is the matter with you?
Gĩ ngi loi.	I have not seen him.
Gĩ lqĩ la.	I dislike it.
Gĩ nwonĩ loi.	I have not seen the bird.
Gi mboi lo.	I have shot it.
Gi menia hiye.	I heard indeed, <i>or</i> I understand perfectly.
Gi ndq̄a pebu.	I left it at home.
Gulĩ mbē ka.	Paddle on this side.
Hou na ma.	Catch hold of it.
Hā gbĩ na.	Nothing there.
Hāi gbĩ mia?	Is anything there?
Hāi lo mia?	Ditto.
Hiye mu li.	Get up, let us go.
I gula bí.	He fell down with a thump.
Ī hingdei na.	He is not there.
Ī navoi ngeya.	He has no money.
I ndé gora.	He lies.
I lani kpela.	He drew near.
Ī yā gboyoi.	He has not finished.
I ya hū.	It has gone inside.
Ī yā wele (wīli, <i>or</i> wīri).	He has not done it.
I ya miaka.	He has gone yonder.
I ya muama.	He has gone to wash.
I ya poron.	He has gone far.
I yé na? <i>or</i> I ye na hoe?	How is it then?
Jo hingdei na?	Is Jo there?
Jo lo mi?	Where is Jo?
Kaka wekeĩ ( <i>or</i> yekeĩ) ma.	On the other side.
Kale lo hū.	A cartridge is in (the gun).

Kia ji na.<sup>1</sup>

Kia na na.

Kpele shilli' yira.

Kolei nya houa.

Kpindi jieí nyandengo.

Kulé ji nyaningo.

Li bí mua.

Li ngi gama.

Li pe bu.

Li, wā golě.

Lō ngi gulo.

Lō yeká ma.

Lōle mia na?

Lōndo a ngepe, *or* njepe.

Ma gbo we?

Mā ī guhani.

Ma li lo.

Mawulu mu wa.

Ma ye pe?

Mehe gbī na.

Mendemo (lo) abie?

Mu soa pu.

Mu ya mbe.

Mū yā li.

Mū yā wime.

Mū lovoní ha.

Mu yī jiama.

Ndakpwei! juga gurī-oh.

Ndē nya ma.

Nga<sup>2</sup> wa lo.

Nga ye pe?

Ngī bí humani.

Ngī houa kpele.

Ngī lōi la.

Like this.

Like that.

All for one shilling.

Cold has caught me (I have caught cold).

Travelling by night is agreeable.

This cloth is spoilt.

Go and bathe.

Go for him.

Go home (*sing.*).

Go and fetch the letters.

Stand in front of him.

Another day.

How many are there there?

Cease talking.

What shall we do?

It is not far.

We will go.

Wait until we come.

What are we to do?

No food there.

Are you a Mende?

We have obtained ten.

We return.

We do not go.

Let us not run.

We have not been unlucky to-day; we have not returned empty-handed.

We were travelling all night.

Friend, hurry up with that stick.

Tell me.

I shall come.

How can I do it?

I do not cheat you.

I take all.

I do not like him, *or* it.

<sup>1</sup> Any noun in the indefinite form may be substituted for *ji*.

<sup>2</sup> For *Ng-* see also under *g-*.

Ngī loni abie.  
 Ngī lima le.  
 Ngeka gī gula.  
 Ngī ya jijiama.  
 Ngī ya yīma.  
 Ngī ya toni, *or* toi.  
 Ngī ye bia.  
 Ngileí a nyi.  
 Ngileí a gbao.  
 Nwoní a gbao.  
 Numu gbī na.  
 Njia wulo lo.  
 Njia gutu lo.  
 Numu yira dō.  
 Nyawo le, *or* Nya wo mia.  
 Nyawo ī le.  
 Nyawo yā na.

I do not want you.  
 I am not going yet.  
 I nearly fell.  
 I am going for a walk.  
 I am going to sleep.  
 I have not seen it.  
 I do not talk for you.  
 The dog bites.  
 The dog barks (cries).  
 The bird sings (cries).  
 There is nobody there.  
 It is a small affair (palaver).  
 It is a short palaver.  
 Send one man.  
 It is mine.  
 It is not mine.  
 Ditto.

Pelé ī nyandeni.  
 Pelé lo mi?  
 Pele nyamu lo.  
 Pewī a gbao.  
 Pili (piri) njei hū.

The road is not good.  
 Where is the road?  
 It is a bad road.  
 The bush cat cries.  
 Throw it into the water.

Sina ma to.

To-morrow we shall see.

Ta njī hū.  
 Ta hingdeí na.  
 Ta lo hū.  
 Ta mia yira.  
 Ta ngi gulo.  
 Ta yā na.  
 Ta yese wa.  
 Tē mbē yaka.  
 Te wumba.  
 Tī wu pawani?  
 Tī gbī bu.  
 Tī ya yīma.  
 Tia ī le.  
 Tonya ī le.  
 Tonya yā na.

He is asleep.  
 He is there.  
 It is inside.  
 That is one, *or* One is there.  
 It is in front of him.  
 It is not that.  
 He comes first.  
 Pass it over to this side.  
 Raise it on your head.  
 Have they not paid you?  
 They are all below.  
 They have gone to sleep.  
 It is not they.  
 It is not true.  
 That is not the truth.

Train i wa.	The train is coming.
Train lo wama.	Ditto.
Train ta wama.	Ditto.
Wa gboma yira.	Bring one more.
Wā li na.	Do not go there ( <i>pl.</i> ).
Wa mu li, <i>or</i> Wa mu li-oh.	Come, let us go.
Wa pelé bu.	Come inside the house.
Wa nga ya (pronounced <i>wang-gáy-ya</i> ).	Come, I am going.
Yē, bi li.	He says, You go.
Ye bi lōni?	Who sent you?
Yē, gbe na.	He says, Look there.
Ye mia bie?	Who are you?
Ye lo abie?	Ditto.
Yo a bie? Bia bi ye?	Ditto.
Ye gurá lo?	Whose cloth is it?
Ye lo miando?	Who is there?
Ye lo na?	Ditto.
Ye mia miando?	Ditto.
Ye na mbu?	Who is underneath there?
Yo ndē bima?	Who told you?
Yo njiei leni?	Who spoke?

## IV. TRAVELLING.

Sina mu li dogbo wai hū.	To-morrow we go to the bush ( <i>or</i> up country)
Mi yaka?	Which direction?
Mu li Kumasi.	We go to Kumasi.
Dogbo jie nyandengo le?	Is bush travelling pleasant?
Nyandengo le, hiye.	It is very nice. (lit. It is nice indeed.)
Wa mu hakeisia hūgbate.	Come, let us pack the loads.
Nya longo a nunga wa- yakpa hakeisia va.	I want eight men for the loads.
Nunga lōle mia mbomé va?	How many men for the ham- mock?
Nunga gboma wayakpa mbomé va.	Eight more men for the ham- mock.

Ti kpele pu mahū woita.	Sixteen in all. (lit. They all sixteen.)
Mehe navōi lō nani va.	Subsistence for four days.
Ye lo abiē?	Who are you?
Headman ange.	I am the headman.
Bi biyeí?	What is your name? (lit. Your name?)
Bi lei?	Ditto.
Nya la a Bowī.	My name is Bowi.
Nya bijé lo a Bowī ( <i>mia</i> or <i>lo</i> can be inserted after <i>la</i> or <i>bijé</i> ).	Ditto.
Li bi gengeb'ra luli.	Go call the labourers (carriers).
Ti wai lo.	They have come.
Ti gbi ti wai lo.	They have all come.
Ti kpele ti wai lo.	Ditto.
I lōa yira (pronounced <i>e rua yira</i> ).	There is one left (behind).
Ī ya wai le.	He has not come yet.
Ta wama.	He is coming.
Nga wu go a mehe navoi lo woita va.	I give you subsistence for six days.
Wu meni?	Do you hear?
Mu menia.	We heard, <i>or</i> understood.
Bi lei gbo benge bi keni ange?	What name did you give me yesterday?
A li pe bu.	Go home.
Ma li lo a ngenda vōli.	We go at sunrise.
A wa sina ngenda te-te.	Come to-morrow morning early.
A wa wu kome.	Come, collect yourselves.
A fombo.	Fall in.
A hakei wumbu.	Take up your loads.
Bi vala jieí va?	Are you ready for the journey?
Bi hūgbatéa jieí va?	Ditto.
Bi bima gbatéa? (pronounced <i>batia</i> ).	Ditto.
Bi jehū gbatéa?	Ditto.
Nya longo a numu yira hakéi jima ( <i>or</i> <i>ji va</i> ).	I want one man for this load.
Hakeí ji miningo.	This load is (too) heavy.
Ngī lila miningo le.	I cannot take it, it is too heavy.

Li bi wā ngeyéi mu hakeí ji yilí.	Go and bring rope to tie this load with.
Bi lō mia ( <i>or</i> miando).	Stand over there.
Bi lō na.	Stand there.
Wu fere a li a lenga.	You two go together.
Bia ( <i>or</i> bi) yesé li.	You go first ( <i>sing.</i> ).
Wā jore.	Do not make a noise ( <i>pl.</i> ).
Bā yepe.	Do not talk ( <i>sing.</i> ).
A londo a ngepe.	Cease talking ( <i>pl.</i> ).
A wa a mbomé.	Bring the hammock ( <i>pl.</i> ).
Kpandé ngili bomé bu (pronounced <i>ngri</i> ).	Tie the gun in the hammock.
Mbomé wote.	Turn the hammock round ( <i>sing.</i> ).
A mbomé wote.	Ditto ( <i>pl.</i> ).
Numui na kutungo bomé va.	The man is short for the ham- mock.
Li bi peka luli.	Go call another.
Kei a bi lulima.	Master is calling you.
Jo lo mi?	Where is Jo?
O Jo?	Ditto.
Jo, bi la.	Jo, you are called. (lit. Jo, your name.)
Ta be.	He is here.
Ta hingdé na.	He is there. (lit. That place.)
Ye lo na?	Who is there?
Bindi hingdé na.	Bindi is there.
Kpandé lo mi?	Where is the gun?
Ta Wuseni yeya.	Wuseni has it.
Nda mahū.	Lay it on top.
A mu li.	Let us go.
A mu li-oh!	Ditto.
A mu jē gā.	Let us walk quickly.
Mu je mavula.	Let us hasten our pace.
A mú te.	Let us raise ( <i>it</i> ).
A mu bumbu mú te wumba.	Let us take it up and raise it on our heads.
Te bi kpakí ma.	Raise it on your shoulder.
Te bi wumba.	Raise it on your head.
A mu nje gbakíma.	Let us lower it on our shoulders.
A lō!	Stand, <i>or</i> stop ( <i>pl.</i> ).
Dō le!	Stand a moment.
Dō kpe!	Stand still

Lō ngi gulo.	Stand in front of him.
Bia wīme kulo (pronounced <i>kru</i> ).	Run on a little.
A wīme.	Run ( <i>pl.</i> ).
I ya a pīme.	He has run off. (lit. He has gone with running.)
Ye, mu yā wīme.	He says we must not run.
Jia panda.	Walk properly, <i>or</i> carefully.
Ndakpé, je gā-oh.	Young man, hurry up ( <i>ndakpé</i> is only used to an equal).
Mu jia lele.	Let us walk slowly.
Ndē dakpalōi ná ma a jē gā.	Tell that young man to hurry.
Bi fukōi lo mi?	Where is your head-pad? ( <i>Kātā</i> is the Coast-English word for <i>fukōi</i> .)
Wa nya fukōi.	Bring my head-pad.
Wa bi nya fukōi la.	Come and place my head-pad.
I la?	Has he placed it?
La ndia.	Put it in the middle.
Gbia mbu.	Come out from under.
Li mbu.	Go underneath.
Gbō bīma?	What is the matter with you?
Ngari nya boa.	A thorn has run into me.
Ngari (lo) nya gowé ma.	There is a thorn in my foot.
Mbowé fe gi gbia.	Give me a knife to get it out.
I gbia?	Is it out?
Ī ya gbiai.	It has not come out.
I gbiai lo.	It has come out.
A gbale?	Does it hurt?
Kotī nya nwonā nya gowé ma.	A stone has wounded my foot.
Peli ī gbekpeni (peli <i>for</i> pele).	The road is not good.
Peli nyamungo (le).	The road is bad.
Njei lo pelíhū.	There is water in the road ( <i>i. e.</i> the road is under water).
Hindé ji ī nyandé.	This place is not good.
Njei na susungo.	That water is deep.
Ga kolo.	I will try it.
Gbe ngi li gi hūgo.	Let me go and try it.
Nga li nga to lo.	I am going to see.

Gbe ngi li ngi to.  
Ma yepe?

Susungo le.  
Wa bi nya wōpō.  
Wa, ga bi wōpō.  
Hei nya gbakima.  
Ndowé lo.

Bā lua.  
Bā gulā (gurá).  
Bā nya gulā.  
Ngā gulā.  
Hei panda.  
A mbomé te ngeleya.

Bi gbahā?  
Gī gbahāni.  
I kpoyoa nā, hité.  
Kpawū gbi na.  
Mu jia ngurī ji ma.  
Tei gbe a ji?  
Li bi pēlē gokoli mu va.  
Ngi pēlē doi lo.  
Nyandengo le?  
Ī nyande panda.  
Ta lo tei ndia.  
Ngī loni a pēlē tei ndia.

Li bi pēlē ikelemagéi lo.  
Bi toi lo?  
Gi toi lo. Nyandengo.  
A mu li na.  
Ti wai lo a hakeísia gbi?  
Haka yira i longa hū.  
Ta pōma.  
Hakeí igbe lo?  
Mehe kaña mia.  
Bi ndoi lo hū.

Bukwé mu pu milo? (kpuko  
*indef. for bed*).  
Pu hindé na.

Let me go and see.  
What shall we do? (lit. How can  
we do?)

It is deep.  
Come and carry me on your back.  
Come, I will carry you on my back.  
Sit on my shoulders.

It is a hole.  
Do not be afraid.  
Do not fall.  
Do not drop me.  
I shall not fall.  
Sit properly.  
Raise up the hammock high.  
Are you tired?  
I am not tired.

It is finished now, let me down.  
There is no bridge there.  
We will walk on this tree.  
What town is this?  
Go and find a house for us.  
I have seen a house.  
Is it a good one?  
It is not too good.  
It is in the middle of the town.  
I do not like a house in the  
middle of the town.

Go and look at the last house.  
Have you seen it?  
I have seen it. It is fine.  
Let us go there.  
Have they brought all the loads?  
One load is lost.  
It is behind.  
Which load is it?  
It is the 'chop' box (provision box).  
Your whisky (wine, any strong  
drink) is inside it.

Where shall we put the bed?

Put it there.

Ngeyé na fulo.

Bā tewe.

Gbe numu yira i li i kowu  
kokoli.

Sandi lo mi?

I ya njehū.

Gbe nu fere ti li ti wā nje.

Li bi nu lolu tuli.

Nunga lōle (lūle) bi soa?

Li bi ngengé ge atië bi wa.

Bi ke atië?

Ī, ngi ke atië.

Mehe navōi i gboyōa.

Mehe gbī nya yeya (*or nī*  
*yeya for short*).

Wa ga bi pawa.

Tī wu pawani?

Navōi ī nyandéni.

Numu yira i tange huma  
pelima.

Ngi bijé lo a ye?

Gegbwa mia.

Ta lo mi?

Ta bē.

I nyapōi yahumanga.

Ngi wēhindei ī nyandé.

Nga ngi navōi me lo.

Gbēi na mu fonga Sekondi  
ga ngi gbe lo; *or*,

Gbēi na ma hite Sekondi  
ga ngi gbe lo.

Bi lemungo le.

Ngā yā pī (= pē = wēlē).

Ye, bā ngi gbe.

Nga ye pe ho?

Ye, bi ngi dewe.

Kurungo le.

Headman, li angie pēlē  
woma bi ngi ndewe pu.

Untie that rope.

Do not cut it.

Let one man go and find wood.

Where is Sandi?

He has gone to the water.

Let two men go and fetch water.

Go and call five men.

How many men have you got?

Go show them their work and  
come.

Have you shown them?

Yes, I have shown them.

Subsistence money is finished.

I have no food.

Come, I will pay you.

Have they not paid you?

The money was not good, *i. e.* I  
did not get it correct.

One man stole cassada in the  
road.

What is his name?

It is Gegbwa.

Where is he?

He is here.

He stole from a woman.

His behaviour is not good.

I will stop his pay.

When we reach Sekondi I will  
dismiss him.

Ditto.

I beg pardon.

I will not do it again.

He says, Do not dismiss him.

What shall I do then?

He says, Beat him.

All right.

Headman, take him behind the  
house and give him ten cuts.

I gboyōa.	It is finished.
Ye bise kā.	He says, Thank you very much.
Pele ji fere ma li a igbo.	There are two roads ; which shall we take ?
Mu li a peli ji ke ta mia, mu li a ipekéji be ke ta mia.	Whichever we go by it is the same. (lit. We go by this road and it is one, we go by the other and it is one.)
Mu li a ngeyahū we, nyan- dengo ; mu li a gowohū we, nyandengo.	If we go to the right it is good, if we go to the left it is good.
Mu yī jiamā.	We were travelling all night.
Mu li a pelé na mu waila.	We go(back) by the road we came.
Jī a hije bē a li Chama jia lōle ?	How far is it to Chama ? (lit. If he gets up here he goes Chama, how much walking ?)
Bē ta Chama jia lōle ?	How far is it to Chama ? (lit. Here and Chama, how much walking ?)
Fō yira jia mia.	One day's journey.
Fō fere jia mia.	Two days' journey.
Bō gulama na ? Ga li gi to.	What is the obstacle there ? I am going to see.
Pele gbī na.	There is no road there.
Pote ngeja-hū we.	Turn to the right.
Bi ya bi li a ngejahū we.	As you go keep to the right.
Peli lagboungo.	The road is shut.
Bi wani pelé ji ngova ?	Have you been this road before ?
Njei i gula ?	Does it rain ?
Njei i wa.	The rain comes, <i>i. e.</i> is now beginning to fall.
Njei lo wama.	The rain is approaching.
Hū ya doñ ha.	There is a calm to-day.
Ligbili hengá ha.	Ditto.

## V. SALUTATIONS AND KINDRED PHRASES.

Bōa ? <i>Reply</i> , Bōa.	How do you do ?
Wōa ?	Ditto ( <i>pl.</i> ).
Bōva.	Ditto.
Biana ? <i>Reply</i> , Bōa.	Ditto.

Bise.	Thank you. (Used also as a salutation.)
Wuse.	Ditto ( <i>pl.</i> ).
Bevá bi ?	What is your news ? (The person arriving says this.)
Bevá na ?	What is your news ? (The person sitting down inquires this of the comer.)
Bevá mbui ?	What news down country ?
Bevá mahū ?	What news up country ?
Bevá piléma ?	What news on the road ?
Bevá bi weleí bu ?	What news in your house ?
Gbo wenga miaka ?	What news (what has been done) yonder ?
Gbo wenga bi wa be ?	What has happened that you are here ?
Bevá bi hijéma ? ( <i>or</i> hiyéma)	What is the news where you come from ?
Hinda gbī dogboi hū.	Nothing in the bush.
Ī nyamu gbī na.	Nothing bad there.
Hinda gbī na.	Nothing there.
Hinda gbī be.	Nothing here.
Ī nyamu gbī be.	Nothing bad here.
Bi kei lo na, bi njei lo na ?	Are your father and mother well ?
Tiana.	They are well.
Nya kei nya njei tiä na.	My father and mother are well.
(A)Mu ngenda hoe. ( <i>Pl.</i> with A in front.)	We say good-bye.
Mu kpoko hoe, <i>or</i> Mu kpo-ko. (But the addition of <i>hoe</i> is better.)	We say good-night.
I ngenda vei lo mu we ke iya.	He said good-night to us and he went.
I ngenda vei lo mu we ē yā li.	He said good-night to us before he went.
Gi lima sina-oh.	I am going to-morrow.
Gi ya ngi feli tima.	I am going to say good-bye to them.
Gi ya ngi wa.	I go, I come (= I shall be back shortly).
Bi vangíma.	You salute him.

I velia bima ?  
 Gi ya mu yei.  
 Wa bi gona.  
 Bi wa sina hoe.  
 Mu va hoe.  
 Gi wai !

Did he say good-bye to you ?  
 I go to my country.  
 Come, make your report.  
 Come to-morrow then.  
 We say good-night.  
 I have come !

## VI. SAYING, TALKING, ETC.

Ndē nya ma.  
 Dē ti ma.  
 Yo ndē bi ma ?  
 Ye lo i ndeni bi ma ?  
 Dē ngi ma i wa.  
 I ndei lo ta wama.  
 De ngi ma i li kaka.  
 Bā ndē numu gbī ma.  
 Bā lema njiei gi ndē bima.  
 De ti ma tā sore (*or* sore wē).  
 Njiei ji ga ndē, bā gbia  
   nya woma.  
 Bē gbe ?  
 Yē gbe ?  
 I ye gbe bi ma ?  
 Ngē sago (*or* sa'o).  
 Yē sao.  
 Ngī ye bia.  
 Ngī yama bia, *or* Ngī yema  
   bia.  
 Bia i le nga ye bima.  
 Gi bi yama.  
 Ji le, ngā yema (pronounced  
   Ji léngā yema).  
 Ngī yema ji.  
 Ngī ye ji ; ngī ye ji.  
 Ji fere le ngā yema.  
 Ngī ye (*or* yema) ji tabao  
   ngī ye (*or* yema) ji.  
 Bā yepe.  
 Wā yepe.

Tell me.  
 Tell them.  
 Who told you ?  
 Ditto.  
 Tell him to come.  
 He said he was coming.  
 Tell him to go quickly.  
 Do not tell anybody.  
 Do not forget what I tell you.  
 Tell them not to make a noise.  
 Do not repeat what I say.

What do you say ?  
 What does he say ?  
 What did he say to you ?  
 I said, No !  
 He says, No !  
 I am not talking to you.  
 Ditto.  
 Ditto.  
 I am talking to you.  
 I did not say this (= This is the  
   wrong one).  
 I did not say this one.  
 I did not this ; I did not say this,  
   *i. e.* I said neither of these.  
 I said neither of these.  
 I said neither this nor that.  
 Do not talk (*sing.*).  
 Do not talk (*pl.*).

Londo a njepe.	Stop talking.
Bi yepe botongo.	You talk too much.
Bi yepé le ngā ye ndēma.	I am not talking your 'palaver.'
Bē yepe nya lenga?	You will not talk with me?
Gbe yepe bi menī?	What talk did you hear?
Bi nde gora.	You lie.
Ī nde golani.	He did not lie.
I ndé yia lénga.	He has lied.
Bia bi lelengo.	You lie.
Bi lele (pronounced al-most <i>ler-le</i> ).	You are wrong.
Bi leni.	You lied.
Bi Mende yiei mero?	Do you understand Mende?
(= me lo).	
Ga mero kru kru.	I understand a little.
Ba mero?	Do you hear, <i>or</i> understand?
Gī menia.	I heard.
Ngī menini.	I did not hear.
Bī menī?	Do you not understand?
A Mende yia ( <i>or</i> yiei) me lo.	He understands Mende.
A Mende yia le lo.	He talks Mende.
Yia lele.	Speak slowly.
Hūge ange panda.	Tell me all about it.
Ti gbia bi woma.	They talk behind your back.
Musa luli i wa.	Call Musa.

## VII. BUYING AND SELLING.

Gbe jongo mia?	How much is this?
Gbe jongo lo a ji?	Ditto.
Nyé ji gbwe jongo?	How much is this fish?
Te yalui gbe jongo shili yera va?	How many eggs for one shilling?
Te yalui yira gbe jongo?	How much for one egg?
Penny yira.	One penny.
Kpele shili' yira (va).	All for one shilling.
Tia bā gbango.	They are dear.
Ji bā gbango.	This is dear.
Bā ī gbani.	They are not dear.

Gbwe jongo mia ba nya boya la?	How many will you throw in?
Bì majiai panda.	You cheat me (you did not sell correctly).
Gē bi humani.	I have not cheated you.
Maye, gē ngeyá.	Reduce it, or I do not buy.
Gi mayenga ngeya 3 <i>d</i> .	I lower it 3 <i>d</i> .
Gi kurua.	I accept.
Gī kuruni. Gē luma.	I do not accept.
Bise ; Dila ; Ngēngeyama.	Thank you ; take it away ; I am not buying.
Kuléji i nyandeni.	This cloth is not good.
Kuléji nyaningo le ; ngē ngeya.	This cloth is spoilt ; I will not buy it.
Ji kpele ji shili yira.	All these are one shilling.
Navōi kulongo.	The money is short.
Navōi gbotongo le, ji mū lila.	The price is too much, we do not take it.
Ba kula majiá lo ?	Do you sell cloth ?
Ga majiá lo.	I sell it.
Ngī majiáma.	I am not selling.
Hāi ji i ngeya.	This thing I have not got.
Li miando ta na.	Go over there, it is there.

VIII. GIVE (*Fe* and *Go*).

Fembe, <i>or</i> Fe'be.	Give (it) to me.
Fe.	Give (me).
Gbe lo wa fembe ?	What will you ( <i>pl.</i> ) give me ?
Bo ba fembe ?	What will you ( <i>sing.</i> ) give me ?
Gi fe ngi ye.	I give it to him.
Hani ji bumbu bi fe ngi'e.	Take this thing and give it to him.
Gi fe bē ( = bi we).	I give it to you.
I ngi ndei ve.	He gave him his share.
I nde, ye, ti fe ngi we.	He says they must give it to him.
Ti mehe ve lo wu ye ?	Have they given you food ?
Bi nya kulé fembe.	Give me my cloth.
Kpandé ve.	Give me the gun.
Fe nya we.	Give it to me.
Ta lo nga fe bi we.	That I give you.

I feni mu we.  
 Nya go a njei gi gbole.  
 Nya go a ngurī.  
 Nga wu go a hege.  
 Gi bi goi lo.  
 Gi bi goi lo a three pensi.  
 I ti goa mehei (= I ti goa  
 a mehei).

Sina ga bi go lo a hale.

Ngi go a kole.  
 Sandi go a kole.  
 Nya go (a) jihū.

NOTE.—If 'go' is rendered 'present with' the construction is more easily understood.

He gave to us.  
 Give me water to drink.  
 Give me the stick.  
 I give you soap.  
 I have given it you.  
 I have given you 3d.  
 He gave them food.

To-morrow I will give you medicine.

Give him the book.  
 Give Sandi the book.  
 Give me this.

#### IX. GOING.

NOTE.—The verb 'to go' is *li*, past tense *ya*. *Ya* is, however, frequently used with a present meaning.

Bă li ba wa-oh?  
 Ī gu a lila.  
 Ī gu i li.  
 Nga gu lo gi li?  
 Pessima a gu lo i li.  
 Pessima i ya yī ma.  
 Pessima i ya ngi yīmi.

Nya longo nga (or ngi) li.  
 Migbe (or migbe lo) ba li?  
 Gi ya ngi la.  
 Gī kō mī e (for i) ya nā.

Gī kō mī mia i ya nā.  
 Mi lo bi li na bengeme?  
 Li bi wa njēi.  
 A mu li pe bu.  
 Hiye mu li.  
 Bia bi lima sange?  
 Bi limá le?

Are you coming back?  
 He is unable to go.  
 He cannot go.  
 I shall be able to go?  
 Pessima will be able to go.  
 Pessima has gone to sleep.  
 Pessima has gone to his sleeping-place.  
 I want to go.  
 When do you go?  
 I am going to lie down.  
 I do not know where he has gone now.  
 Ditto.  
 Where did you go yesterday?  
 Go fetch water.  
 Let us go home.  
 Get up, let us go.  
 Are you going just now?  
 You are not going yet?

Ngĩ limá le.  
 Ngĩ ya yĩma.  
 Li bi wa kolě.  
 Bia bi luma bi li va sange?  
 Bā li na.  
 Bā li 'ngwango (hūguha-  
 ngo).

Gĩ' i la (= Gi li la).  
 Mu li dogboi hū.  
 Bi ya mi ge lo fele gē bi lo?

Bi ya ge mi lo fele gē bi lo?  
 Bĩ yā li le?  
 Gi ya Takwa bengeme.  
 Ngĩ yā li na.

Gi ya na yira.  
 I ya hū (or i foa).  
 Gi ya jijiamā.  
 Li pe bu.  
 Mu li a pelé na?  
 Mu li a mbēle (= mbe  
 wele).

Dē ngĩ ma i li kaka.  
 I yá.  
 Ī lini.  
 Ti gbi ti ya.  
 A li-oh.  
 Bi lima mi?  
 Ba li mi?  
 Bi li mi?  
 Ba li lo, bē li?

Mi lo ti ya nā?  
 Mi lo ba li na?  
 Wuseni i ya kole gama.  
 Gi ya kpande wīme (for  
 wilima, indefinite form).  
 I ya kpande wīme.  
 A mu li mu kpande wili.

I am not going yet.  
 I am going to sleep.  
 Go bring the letters.  
 Are you willing to go now?  
 Do not go there.  
 Do not go far.

I go away, or take it away.  
 We go into the bush.  
 Where have you been these last  
 two days that I have not seen  
 you?

Ditto.  
 Have you not gone yet?  
 I went to Tarkwa yesterday.  
 I have never been there. (lit. Not  
 been there.)

I went there once.  
 It has gone in (as of a nail).  
 I am going for a walk.  
 Go home.  
 Do we go that road?  
 We go this road.

Tell him to go quick.  
 He has gone.  
 He has not gone.  
 They have all gone.  
 Go (pl.).  
 Where are you going?  
 Ditto.  
 Where did you go?  
 Will you go? or Will you not  
 go?

Where have they gone now?  
 Where are you going now?  
 Wuseni has gone for letters.  
 I am going shooting.

He has gone shooting.  
 Let us go and shoot.

Gĩ ngi lima go.  
 Jĩ bi male e gbia e li mi lo?  
 (e = i, he).

Ngi male i gbia.  
 Ti ya yima.  
 Ti ya ti yimi.

Ye, bi li.  
 Li bi wa káká,  
 Ngi ya pebu.  
 Bĩ ya na yira?  
 Bĩ ya na wo ngova?  
 A mu lĩ tei hũ.

I ya miaka (we).  
 I yá poron.  
 I yá muama.  
 I yá kpoyeí ya.  
 Ti ya tuwo.  
 Li bi nwonĩ gama gbe.  
 Li meheĩ gama, bi wala,  
 mu me.  
 Li bi pélé gama gbe.  
 Li bi wala kia jina.  
 Li bi kokoĩ.  
 Li bi na gbe.  
 A dē mu li.  
 Ngi ya ngi meheĩ me.  
 Nũ yera ē li?  
 Sangi mia ti yá.  
 Bia wa Wuseni a li mia.  
 Wa tieni a li mia.

Ngi yeto bingi ga li lo  
 dogboi hũ.  
 Mi yaka i ya na?  
 Kea bi ya lo?  
 Bĩ ya miando, bi wa, bi ji  
 wē.

I do not know where he has gone.  
 When you found (lit. I met) he  
 had gone out, where had he  
 gone?

I found he had gone out.  
 They have gone to sleep.  
 They have gone to their sleeping-  
 place.

He says, Go.  
 Go, and come back quickly.  
 I go home.  
 Have you ever been there before?  
 Ditto.

Let us go home. (lit. Let us go  
 back into the town.)

He has gone yonder.  
 He has gone far away.  
 He has gone to bathe.  
 It has gone over the sea.  
 They have gone on in front.  
 Go and look for the bird.  
 Go for food, bring it, so that  
 we may eat.

Go and look at the house.

Go fetch one like this.

Go and find it.

Go and look there.

Pass on, we are going.

I go to eat.

Is one man not going?

They have just gone.

You and Wuseni go yonder.

You and they go yonder.

(For other similar examples, see  
 under Pronouns.)

I intended yesterday going to  
 the bush.

Which direction has he gone?

I suppose you are going now?

Before you go there come and do  
 this.

Li ngi gama.	Go for him.
A mu li gengemi.	Let us go to work.
Mu ya gengeme.	Ditto.
A mu li gengē gami.	Ditto.
Gi ya gengeme, <i>or</i> gengema.	I am going to work.
Ngia li ?	Shall I go ?
Bia li, bia bā li ?	Do you go, or do you not go ?
Lahai i li lo gbī gengema ?	Did Lahai go to work yesterday ?

X. TEWE, DEWE, LEWE, TE, LE = CUT, SURPASS. NDEWE, DEWE, LEWE = BEAT, ETC.

Kowui dewe.	Cut wood.
Malewe.	Cut off.
Tetewe.	Cut in pieces.
Tētē a ngera ngera.	Cut it in small pieces.
Tewe botongo.	Cut plenty.
I njei dewēa ( <i>or</i> dewīa).	He settled the matter.
Mbaké lewe.	Play music.
Ndī lewe.	To be angry.
Ngi lī dewea.	He is angry.
Ngē dema.	I am not passing.
Fō dewengoi.	Last year.
A de mu li.	Pass on, we are going.
Mu de a ngiyehū.	Let us pass over the hill.
De a mia we.	Pass round that way.
Dewe kaka wekei ma.	Pass to the other side.
A mu njei dewe.	Let us cross the water.
Pele male.	Cross the road.
I dewia tugo ( <i>or</i> lugo).	He passed on in front.
Njei i nya madewéa.	The rain detained me.
Ngōi dewe i wa.	Send word for him to come.
Numu yira tewe nya gama.	Send me one man.
Ngi nemahū lengo.	He is clever.
I dewéa ngi ma jī ( <i>or</i> a jī).	He surpassed him in this.
I dewéa ngi ma jī hū.	Ditto.
Kōli ye, nga wime gi lē dopé ma.	The snail said, 'I can run faster than the deer.'
Fō neni ma mbe le lo.	Next year we will clear here.
Ke mahei na fō i lewe nani i gbate gbōñ.	And that king for over four years increased in wealth.

I lō i ngi lema.	He left off beating him.
Nde yira.	One cut (with a whip).
Wa ga bi le pu.	Come, I will give you ten cuts.
Gbe a ndewela.	Stop beating.
I yunga lenga a nasia gbele.	He boasted over all of them.

XI. EXPRESSIONS RELATING TO *Lī* = HEART.

Nya lī gbī hindōi ma.	I do not care for the man; I have no confidence in the man.
Nya lī lo bima.	My heart is with you, <i>i. e.</i> I trust you.
Bi lī lo mi?	Where is your heart?
Ngi lī nyania.	His heart is spoiled, <i>i. e.</i> broken- hearted.
Nya lī leingo ngi ma.	I am pleased with him.
Ngi lī dewia (dewea).	He is angry.
Ngi lī i lewé nyoko gbī.	He was exceedingly angry.
Bi lī i leli.	Be of good cheer.
Numui na a hinda hou lī ma.	That man is patient.
Ma ngi lī leī lo.	We will soothe him.
Ngi lī heléa.	He was troubled.
Hinga ti lī nyamungo le.	Men whose hearts are evil.
Bi lī yekpengo le?	Is your heart good.
Ngi lī miningo yele kpi.	His heart was very heavy.
Ngi lī lengo wa.	He was very angry.

## XII. GU = CAN, BE ABLE.

Gbe yenge mia ba guma?	What kind of work can you do?
Ī gu a li lá	He is unable to go.
Nga gu lo gi li.	I shall be able to go.
Pessima a gu lo i li.	Pessima will be able to go.
Ba gu bi ji wē?	Can you do this?
Ī gu i li.	He cannot go.
Ba gu bi kakéi ji lo?	Can you climb this wall?
Ngē ngi do be.	I cannot see him here.

Bē gu na ma.	Can you not do that.
Ē guma.	He cannot (do it).
Ngī gu nga pe lo.	I can do it.
Ngē gu nga pe.	I cannot do it.
Ngē pē.	Ditto.
Tī guni a njia gbi lela.	They could not say a word.
Ba gu ba yengema?	Can you work?

## XIII. WANT, LIKE, ETC.

*Lō.*

Nya longo a mehe.	I want food.
Ngī longo a mehe.	He wants food.
Ngī lōni a hani gbi.	I do not want anything.
Gbo bi longwola (= longola)?	What do you want?
Nya longo a numu yira hakeí jì va.	I want a man for this load.
Nya longo a biē.	I want you, <i>or</i> I like you.
Ngī loni a biē.	I do not want you, <i>or</i> I do not like you.
Bi longo ange?	Do you like me?
Bi longo a bi navōi?	Do you want your money?
Nya longo a njei ngi bole.	I want water to drink.
Ngī loni á ná.	I do not like that, <i>or</i> him.
Ngī loi la.	I do not like it.
Gbo bi lōi la? (Not so common as Gbo bi longwola?)	What do you want?
Gbeva ī loni?	Why did he not want to?
Ngī mbāi jì ta ta ti longo ma.	He and his friend were much attached to each other.
Bī lōni bi lī?	Will you not go?
Nya dōlongo a biē.	I dislike you.
Ti lōlō a ngie nu gbate va.	They hated him because he was a rich man.
Nī 'ongwa mehe (is short for <i>Nya longo a mehe</i> ).	I want food.

*Ma* = in need of.

Nja gboli māi lo nyama.	I want water to drink.
Hani jisia mani lo wuma.	You covet these things.
Nji mani lo ngima.	He is in want of sleep.

XIV. SEE, LOOK, ETC. = TO, GBE.

Bi tonga? (pronounced <i>bit-tonga</i> ).	Have you seen (it)?
Gi tonga.	I have seen (it), or found (it).
Ngī toni.	I did not see (it).
Ngī ya toi.	I have not seen (it).
Gī ngi loi.	I have not seen him.
Bi ngi loi lo?	Have you seen him?
Bi Yamba loi lo?	Have you seen Yamba?
Ī ngi doni.	He did not see him.
Wa bi to va.	Come and see.
Bi to?	Do you see it?
Bi toa?	Did you see it?
Sina ma to.	We shall see to-morrow.
Ngē ngi do be.	I cannot see it here.
Na gbē.	Look, then.
Li bi na gbē.	Go and look there.
Li bi pebu gbē.	Go and look in the house.
Li bi pele gama gbē.	Go and look at the house.

XV. TO HAVE.

Kulé lo nya yeya ( <i>nī 'yeya</i> for short).	I have the cloth.
Ta nī 'yeya.	I have it.
Ta bi yeya, or Ta bēya.	You have it.
Ī nī 'yeya.	I have it not.
Mbogbé lo Wuseni yeya.	Wuseni has the cutlass.
Ta lo Wuseni yeya.	Wuseni has it.
Numui na nyaha lo ngi yeya.	That man has a wife.
Ī ngi yeya.	He hasn't it.
Ī navoi ngeya.	He has not the money.
Ha kpande gbī nya yeya.	To-day I have not gun.
Nu lōle mia ti bi yeya?	How many men have you got
Ngi lei fere.	It has two names.
Njia nya ma.	I have a palaver

## XVI. SICKNESS.

Ngi goihũ a lewe ( <i>or</i> a gbĩa).	He has diarrhoea.
Ngi goihũ hōnga.	He is constipated.
Ngi lima lēma.	He is retching.
Ngi lĩ lo gbalema.	His heart hurts.
Kole i nya houa.	I have caught cold.
Kōtĩ nya nwonā nya go- wé ma.	The stone cut my foot.
Buli lo nyama.	I have a guinea worm ( <i>or</i> other worm).
Bi wōli hũ bondango.	You are deaf.
Nya gowé vengo.	My foot is swollen.
Ngi hīgbeá wokpo.	I have been sick some time.
Nya hīgbenḡo le.	I am sick.
Nya hīgbenḡo le ge.	I was sick the other day.
Gbwamé na yilĩ.	Tie up that sore.
Halé na jia lu ma.	Rub that medicine over your body.
Halé ji gbole.	Swallow this medicine.
Bi nei gbĩa.	Put out your tongue.
Mi mia a gbale bi mā ?	Where does it hurt ?
I gbalea gbōtongo.	It hurt very much.
Nya mavulango le.	I have fever.
Nya lūi gbandingo.	My body is hot.
Blanketi wē bi mā.	Cover yourself with the blanket.
Fūfū gbandi wē bi gowé ma.	Put a hot poultice on your leg.
Ga mbera ( <i>or</i> tewe) gi gbĩa.	I will cut and pull it out.
Na vōfoēn.	Suck it.
Na bono.	Suck it.
Li bi njei gbandi bā yā bi gowé gama wua.	Boil the water before you wash (the wound on) your leg.
Ba bawo lo sina.	You will be better to-morrow.

## PART II

### GRAMMAR

#### CHAPTER I

##### GENERAL REMARKS, PRONUNCIATION, EUPHONY, CHANGES, ETC.

###### i. STRUCTURE OF WORDS.

A NOTICEABLE feature of the language is the readiness with which words are built up from simple root forms, (i) by reduplication, (ii) by the addition of other words, or (iii) by the addition of one or more prepositions either as a prefix or suffix.

Example of—

- (i) *Mbu*, under ; *mbumbu*, carry.
- (ii) *Kpande*, gun ; *wili*, throw, or shoot ; *moi*, suffix of the agent ; *kpandewilimoi*, shooter, or hunter.
- (iii) *Ma*, on ; *hũ*, in ; *guhango*, high ; *mahũguhango*, pronounced almost *mangwango*, far ; *l̥o*, leave ; *hũ*, in ; *l̥ohũ*, lose.

As opposed to this building up is the tendency to cut out, (i) vowels, (ii) syllables, especially *le*, (iii) consonants, especially *l*.

Example of—

- (i) *Wā kolé* for *wa a kolé*, bring the book.
- (ii) *Wē* for *wēlē*, house.
- (iii) *Ngauri* for *ngalui*, month, egg, moon.

## ii. ABSENCE OF MEANING TO ROOT FORMS.

A monosyllabic word expressed by itself rarely conveys a clear meaning. This can only be ascertained from the context; and even a word of two syllables a Mende usually fails to understand if it be put before him without any hint of what it may possibly mean. The only words he is at all likely to recognize are the names of animals, material objects, etc. In every case the word inquired about must, if a substantive, and used without qualification, be put to him in the definite form; and similarly in his reply the definite form will be used. A word is much less distinct in the definite form; and for this reason, and owing to the numerous guises in which words appear, as will be seen later, the language is rendered one of considerable difficulty to Europeans.

## iii. PRONUNCIATION—GENERAL.

Mende having no literature of its own has been reduced to writing on the basis of the Royal Geographical Society's rules for spelling unwritten languages. The limitations of those rules, however, make an accurate expression of the sound of many words a matter of difficulty; and as, especially with regard to the vowels, a closer approximation than that provided is required, various marks are usually employed to enable words when written to be more readily recognized. The accent is on the penultimate syllable; but when a substantive is put into the definite form singular, it is moved to the last syllable. The very few exceptions are specially marked in this book.

## iv. PRONUNCIATION OF CONSONANTS.

The consonants call for no special remarks, except that most Mendes when *kp* or *gb* are followed by *i* or *e* insert a *w*, as *gbi* or *gbwi*, all; *kpele* (*kpere*), *kpwele* (*kpwere*), all. The *w* will, however, not be written, except in a few sentences in this book where its insertion will assist the beginner. With *a* this practice is rarer.

*n̄* = *ng* is used when the *g* sound is not carried on to the succeeding vowel, as, *kána*, box = *kang-a*, not *kan-ga*.

The difference between *l* and *r* is very slight, some words

preferring the *l* sound, others the *r* sound. In those words, however, in which *l* is the result of the softening of other consonants as *t*, *d*, *nd*, the distinctive *l* sound is properly retained, as *ndawo*, or *lawo*, to open. Even to this, though, there are exceptions, and the *r* sound is heard, as in *tōli*, call, which becomes *dōli*, *lōli*, *ruri*.

The beginner will often hear what he may take to be a word—*sīati*. This is, however, no word at all, but the last syllable, *sia*, of a noun in the definite form plural, followed by the necessary pronoun *ti*, they. For example, *nwonisia ti ya*, the birds have gone, is pronounced *nwoni siati ya*. Other words are, of course, as in all languages, similarly broken in being spoken.

#### V. PRONUNCIATION OF VOWELS.

The pronunciation of the vowels *a*, *i*, *u* call for no special mention.

*e* has varying values, which are not easily indicated by marks. A general idea of its pronunciation can generally be obtained from its combination with the other letters in the word; but its precise rendering, which is not invariably uniform, can only be obtained by ear.

The *o* sounds are as follows :—

*o* = the English *o*, either short as in *dog*, or long as in *oh*.

*o* = *aw*.

*ō* = *o* approximating to *u*.

The difference between *o* and *ō* should be very carefully noticed, especially when taking words from a vocabulary, or many errors in speaking may be made. Compare *ndōmé*, the ground, pronounced *ndawmé*, and *ndōmé*, the shirt, pronounced *ndoomé*.

Only vowels that it is necessary or important should be long are so marked, but in Part I of this book the short mark has been occasionally placed over vowels in order to draw the beginner's attention to the necessity for their being pronounced short. *~* denotes a nasal sound.

Modification of vowels is frequent in speaking, but in writing the language it is desirable, if possible, to keep to the proper vowel. *ē* frequently changes into *i* when owing to a syllable being added the accent is moved towards the newly-added

syllable. *Malē*, meet, in the past tense is pronounced *mal̥ka* instead of *malēa*. Vowels are also very commonly subject to change to fall in with the general run of vowels in the sentence. *i* becomes almost *a* or *o*; *e* becomes *i*, etc. As *dengāma*, tell him, for *de ngi ma*. In some parts of the country *u* takes the place of *i* in some words, as *gbua* for *gbia*, pull out.

The diphthongs approximate as written.

All words except some adverbs end in a vowel. The exceptions mentioned end in *ng*.

#### vi. CONTRACTIONS,

Contractions and the elimination of consonants and vowels are frequent, and are a contributing cause to the difficulty a European has in understanding what is said.

<i>a</i> ,	<i>wā kolé</i>	for <i>wa a kolé</i> , bring the book.
<i>i</i> ,	<i>tamoi ya</i>	for <i>tamoi i ya</i> , the man went.
<i>g</i> ,	<i>sao</i>	for <i>sago</i> , nó.
<i>h</i> ,	<i>nyānga</i>	for <i>nyahanga</i> , women.
<i>l</i> ,	<i>kpāe</i>	for <i>kpāle</i> , farm.
	<i>ngau</i>	for <i>ngalu</i> , moon, egg.
	<i>pē</i>	for <i>pele</i> , house.
	<i>wē</i>	for <i>wele</i> , house.
	<i>yakpe</i>	for <i>yelakpe</i> , only.
	<i>gbeanga</i>	for <i>gbelanga</i> , near.
<i>r</i> ,	<i>kā</i>	for <i>kara</i> , teach.
<i>w</i> ,	<i>dē</i>	for <i>dewe</i> , cut.
<i>ya</i> ,	<i>bēka</i>	for <i>bēyaka</i> , this side.

*w* and *y* are both frequently dropped when standing between vowels.

#### vii. CHANGES OF CONSONANTS.

Changes of consonants are a great source of difficulty to foreigners learning Mende. Presented under several forms it is by no means easy to recognize a word, especially a monosyllabic one. The changes are made to suit euphony from the native point of view. The hard sound occurs generally at the beginning of a sentence, but when the second syllable does not admit of softening the first must be softened.

Pronouns, except the first personal pronoun, do not admit of softening. As examples of the difficulty in recognizing words under this process, *sole* or *jore*, noise, and *tuwo*, *lugo*, before, may be quoted.

*Examples.*

*F into v.*

Fe, give.

Fembe, give me.

Kpandé ve, give me the gun.

*G into w.*

Hege *or* hewe, soap.

Tuwo, tugo, luwo, lugo, before.

*K into g.*

Ke, show.

Ke a tië, show them.

Bi na ge ange, show me that.

Kākā, side.

Kākā wekeí ma, the other side.

Wa mu gākeí ma, come to our side.

*K into w.*

Kulongo, wulongo, little.

*K into y.*

Kākā, side.

Bē kā, this side,

Mi yākā? which side?

*L into r.*

Kei a bi lōli ma, master calls you.

Kei a bi ruri ma, ditto.

Mia lo, it is yonder.

Mia ro, ditto.

Bi me lo? did you hear?

Bi me ro? ditto.

The auxiliary, which will always be found written *lo*, is generally pronounced *ro*. An exception is in the idiom *lo a*, where the *l* sound predominates.

Ngenda lo a ji, this is his. (lit. His share is this, nge = ngi.)

*P* into *w*.

- Pĩme, run.      Lĩ a pĩme! run! (lit. Go with running.)  
 A mu wĩme, let us run.  
 Pele, house.      Pē bu, in the house.  
 Massa wē lo a jĩ, this is master's house.  
 Pele, do.      Dengima ā pele, tell him not to do it.  
 Lĩ bĩ ngeŋge wili, go and work.  
 Pēka, other.      Kākā wekeĩ ma, on the other side.  
 Wā pēkeĩ, bring the other.

*P* into *y*.

- Pēka, other.      Kākā yekeĩ ma, on the other side.

*P* into *b*, rare.

Pōwé, bōwé, the flower.

*S* into *j*.

- Jole, noise, shout.      Wā jore, do not shout.  
 Dondo a sole, stop that noise.  
 Joso, plug, load.      Kpandé josso, load the gun.  
 Ngĩ sosoi lo, I have loaded it.

*S* into *y*, rare.

Susungo, jusungo, yusungo, deep.

*T* into *d*, *l*, *r*.

- Tewe, cut, pass, etc.      Tewe! cut it!  
 Bĩ dewea? did you cut it?  
 Ngĩ leweni, I did not cut it.  
 Tōli, call.      Lĩ bĩ ngĩ tōli, go, call him.  
 Ke a bĩ ruri ma (lōlima), master is calling you.  
 Tugo, tuwo, lugo, in front.

*W* into *v*.

- Tewe, pass.      I dewéa, he passed.  
 I devia, ditto.

Wili (pili), throw, shoot. A mu li kpande wime (wilime, *def. form of* wilima), let us go and shoot.  
A mu li kpande vime, let us go and shoot.

*Mb* into *b* or *w*.

Mbumbu, lift. Mbumbu, pick it up, *or* take it.  
A mu bumbu, let us lift it.  
Tĩ wumbuni, they did not take it.

*Nd* into *d* or *l*.

Ndē, say. I ndēa nyama, he told me.  
Dē ngi ma, tell him.  
Gbo ĩ lēa bima? what did he say to you?  
Nda, lay. Nda! lay it down.  
La ndia, put it in the middle.  
Ndia, middle. Hei ndende liei, sit in the middle of the boat.  
Ndowe lave, fill the hole.

*Ng* into *w*.

Only when followed by *o* or *u*.

Ngōva, old. Ngōvango le, it is old.  
Iwōvangoi, the old one.

*Ng* into *y*.

Only when followed by *a*, *e*, or *i*.

Yela, one. Ngera ngera, one by one.  
Nu yīra, one person.  
Ngalu, egg, month. Ngauī ji, this month.  
Te-yalui, fowl's egg.

*Ng* into *g*.

Ngi, I. Ngī ya li na, I have not been there.  
Gī ngi loi, I have not seen it.

*Nj* into *y*.

Njī, sleep. Ta njī hū, he is asleep.

Nji, sleep.

Ti ya ti yīmi, they have gone to their  
sleeping-place, *i. e.* to sleep.  
*or*, Ti ya yīma, they have gone to  
sleep.

*Kp* into *gb*.

Kpoyō, finish.

Ī ya kpoyōai, it is not finished.  
Nu yira gbeyongo, one man finished,  
*i. e.* twenty.

*Kp* or *gb* into *b* or *w*.

Kpōtō, many, much.

Njei lo na bōtongo, there is a lot of  
water there.  
Njei wōtōngo, the water is much, *or*  
deep.  
Gbōtongo ! plenty ! enough !  
Ī yā kpōtō na, there is not much  
there.

Kpiti, grass, etc.

Biti gbia, pull up the weeds.

*Kp* or *gb* into *y*.

Kpate, make.

A mu ji gbate, let us mend this.  
I mani yate hūguhango, he made a  
trap far away.

## viii. CHANGES OF VOWELS.

The principal change in the vowels is when a substantive is put in the definite form. This is effected by adding *i*, meaning *he*, to the indefinite form. The resulting combination produces a variety of changes difficult to learn. The accent is shifted to the last syllable.

*Examples.*

Indefinite termination.	Combina- tion.	Definite termination. How pronounced and written.	
ă,	ăi,	é,	Goma, gomé, crow.
{ ă,	ăi,	eí,	Nyaha, nyaheí, woman.
{ ā,	āi,	(as in <i>hay</i> )	Kākā, kākeí, side.
ā,	āi,	āi, - (as in <i>why</i> )	Wā, wái, big.

Indefinite termination.	Combina- tion.	Definite termination. How pronounced and written.	
ě,	ěi,	é,	Pene, pené, ringworm.
ě,	ěi,	ei,	Ke, keí, father.
		(as in <i>hay</i> )	
ē,	ēi,	ē,	Pēlē, pēlé, house.
ī,	ii,	í,	Lōli, lōlí, dance.
		(as in <i>bee</i> )	
ī,	ii,	í,	Ngali, ngalí, thorn.
ō,	oi,	é or í,	Golo, golé (golí), book.
ō,	oi,	ōi,	Méndemo, Méndemói, Mendeman.
o,	oi,	oi,	Dogbo, dogboí, bush.
		(as in <i>boy</i> )	
ō,	ōi,	í,	Fōlō, fōlí, sun.
ō,	ōi,	uí,	Nyapō, nyapuí, girl.
		(almost <i>wī</i> )	
ō,	ōi,	ōi,	Sasalō, sasalōi, a partridge
ū,	ūi,	ūi,	Ngalu, ngalū, egg, moon.
u,	ui,	ī,	Kotu, kotí, stone.
ū,	ūi,	úi,	Tutu, tutuí, a swamp bird,
		(almost <i>wī</i> )	a messenger.

## ix. WORDS MUCH ALIKE.

The following list includes a few nouns that in their definite form are much alike, as well as some other similar words.

ngarí,	thorn.
ngaré,	a coarse grass.
ngalé,	mat.
kulé, gulé,	cloth.
kolé, golé,	book.
golí,	scissors.
kolí,	iron.
kolé, golé,	cold, clean.
golé,	weeping.
gōlé,	buy a wife.
kolí,	search.
kolé, golé,	divide.
kolé,	barrel.
kolí,	leopard.

kulí,	small.
kōlí,	snail.
kōlī,	lizard.
gulí,	tree.
kené,	elderly person.
kení,	bamboo.
wulí,	tree.
wulí,	oil.
wulí,	small.
ndōpé,	deer.
ndōpuí,	child.
ndōndé,	pig.
ndondof,	millipede.
ndōndí,	silence.

*Also :*

lo,	be.
lo,	see.
lō,	send.
lō,	like ( <i>verb</i> ).
lō,	leave.
lō,	day.
loi,	day, rum.
lōi,	son.
lōé,	country.
lōli,	call.
lōle?	how many?
ngera,	one.
ngera,	sweep.
nyí,	bite.
yí,	sleep.
la,	lay.
la,	name.

*And many others.*

## CHAPTER II

### SUBSTANTIVES

#### i. DEFINITE AND INDEFINITE FORMS.

THERE is no definite or indefinite article in Mende. Its place is taken by *i*, he, which is added to the indefinite form of the word. The pronunciation of the resulting combination of vowels has already been explained, see Chapter I, viii.

The indefinite form is used—

(i) When an indefinite meaning is clearly indicated, as *kia gombu na*, like fire.

(ii) In negative sentences, as *numu gbī na*, nobody is there ; *Gī numu loi*, I saw nobody.

(iii) When followed by an adjective. The adjective then takes the definite form. *Hindō wōvei*, the old man.

(iv) When followed by a numeral adjective, as *tamo yira*, one man, or a certain man ; *numu lōlu*, or *nu lōlu*, five persons.

(v) Vocative case, as *Ngewo !* God !

The definite form is used—

(i) When in English the article *the* is used, as *ngeyei lo mi ?* where is the rope ?

(ii) When the word is used independently as in answer to a question, as *Gbo bi longola ? Mbogbé*. What do you want ? The cutlass.

(iii) After a possessive pronoun, as *nya kulé*, my cloth.

(iv) When followed by a demonstrative pronoun, as *dak-palōi jī*, this young man.

(v) Vocative case, as *ndakpei !* young man ! It will be seen that for the vocative case both indefinite and definite forms are used.

There are a few words which are not invariably put into the definite form, the reason for using the indefinite form being probably euphony. *Kaṇa*, box, is usually heard only in the one form ; and substantives having *hū* as an affix may

remain unchanged, or the *i* indicating the definite may be added to the first component word, or be put at the end, as *gohũ*, *goihũ*, *gohui*, belly. Sometimes it is immaterial whether the indefinite or the definite form be used, as *hei ndia*, or *hei ndiei*, sit in the middle. Occasionally the indefinite is used when the definite is clearly indicated, or *vice versa*. The reason may be euphony or carelessness.

## ii. GENDER.

There is no gender to nouns, adjectives, or any other part of speech.

For human beings different words are used to express the sex, as—

*hindōi* (*def.*), man.

*nyahei* (*def.*), woman.

For further examples see Vocabulary of Relationships, etc., Part III, vii.

To the names of animals the words *hina*, *hinei*, male ; *ha*, *hei*, female, are added, as—

*nika hinei* (*def.*), bull.

*te hinei* (*def.*), cock.

*nika hei* (*def.*), cow.

*te hei* (*def.*), hen.

*nika ha wāi* (*def.*), the big cow.

## iii. NUMBER.

The indefinite plural is formed by adding *nga*, *a* or *ni* to the indefinite form singular.

The definite plural is formed by adding *sia* to the definite form singular, and also more rarely by adding *sia* to the indefinite form plural, *nga*, the *a* being modified under the rules for using the definite.

### Examples.

Singular.		Plural.		English
Indefinite.	Definite.	Indefinite.	Definite.	
Maha	mahei	mahaa	maheisia	king.
		or		
		mahā		
		mahanga	mahangéisia	
		or		
		mānga		

Singular.		Plural.		English.
Indefinite.	Definite.	Indefinite.	Definite.	
Nyaha	nyaheí	nyahaa nyahanga <i>or</i> nyānga	nyaheísia nyahangeísia	woman.
Nwoni	nwoní	nwonía nwoninga	nwonísia nwoningeísia	bird.
Pupu	pupuí	pupua pupunga	pupuísia pupungeísia	ant.
Irregular.				
Mendemo	Mendemoí	Mendébela (b'ra) Mendinga	Mendebeleísia	Mende- man.
Ngengemo	ngengemoi	ngengeb'ra (this form is often used for the definite)	ngengebeleísia	labourer.
Numu <i>or</i> nu	numúi	nunga	nungeísia	person.
Higbemo	higbemoí	higbebera higbenga	higbebeleísia higbengeísia	sick man.
	ihigbengói		ihigbe'goisia	the sick one.
Hindo	hindōi	hinga	hingeisia	man.

The termination *ni* added to the indefinite singular seems to be employed to give a collective sense. Some Mendes do not appear to know it.

#### iv. CASE.

There are no case inflections. The nominative, vocative and accusative cases are the simple word with no adjunct. The dative and ablative are rendered by the aid of prepositions, the various uses of which are given in their proper place. After verbs of motion, though, the name of the place is stated without a preposition, as *i ya Bonth*, he has gone to Bonth.

The genitive case is expressed by placing the possessing noun first, both being in the definite form, as *mahei pelei*, the

king's house ; or by inserting a possessive pronoun between the two nouns, as *mahei ngi pelei*, the king his house.

#### V. COMPOUND NOUNS.

Compound nouns are formed by placing the qualifying noun first in the indefinite form.

##### *Examples.*

Indefinite.	Definite.	English.
Pelenda	pelendei	doorway.
Ngelegohū	ngelegohū	heaven.
Njala	njalei	landing-place.
Fuhaninga (hani, thing)	fuhaniisia	insects.
Wehinda	wehindei	conduct.
Diminutives.		
Nika lō	nika lōi	calf.
Te lō	te lōi	chicken.

#### VI. SUBSTANTIVES FORMED BY ADDITION OF SUFFIXES TO OTHER PARTS OF SPEECH.

Numerous substantives are formed by the addition of prefixes or suffixes to other parts of speech.

##### Prefix i.

Suffixes ge, hū, la, ma, mo, nyo, ya.

All suffixes are added to the indefinite form.

##### *Uses.*

i. This prefix is added to adjectives in the definite form, and forms a substantive which only appears in the definite form.

It is also added to abstract nouns, serving to emphasize their meaning, and forming a sort of superlative.

##### *Examples.*

- (i) ifelegai, the second ; *from* fele, two.  
 ipekeisia, the others ; *from* peka, other.  
 ihigbengoi, the sick one ; *from* higbe, sick.
- (ii) ikelemei, the end ; *from* kelema, kelemei, end  
 (verb, kele).  
 itātomei, the beginning ; *from* tātoma, tātomei, beginning  
 (verb, tato).  
 imahui, the top ; *from* mahū, top (prep. mahū).  
 ingui, the head ; *from* ngū, ngūi, head.

*Ge* or *gi*, a rare suffix to form abstract nouns.

mamage, foolishness ;	<i>from</i> mamu, foolish.
nyandegi, beauty ;	<i>from</i> nyande, fine.

Added to numerals, and with the prefix *i*, it forms a series of ordinal words, as

isawagei, the third ;	<i>from</i> sawa, three.
ikelemagei, the last ;	<i>from</i> kelema, end.

This must not be confused with *ga*, definite *gei*, meaning husk, etc.; as

<i>nwoní gei</i> , oyster-shell.	<i>kali gei</i> , empty snake-skin.
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*Hũ*, literally *inside*, is used to emphasize words, chiefly those of one syllable, as *ta*, *tahũ*, town (but *teí hũ*, in the town) ; *nja* or *nje*, *njehũ*, water (but *njeí hũ*, in the water). The indefinite form only is used.

*La* is added to the simple form of the verb to form a verbal noun. It becomes *lei* in the definite form. See under Verbs.

*Ma* is added to the simple form of the verb to indicate place, as

<i>njĩ</i> , sleep ;	<i>njĩma</i> , <i>njĩmeí</i> , sleeping-place.
<i>la</i> , lie down ;	<i>lama</i> , <i>lameí</i> , lying down or sleeping-place.
<i>kele</i> , end ;	<i>kelema</i> , <i>kelemeí</i> , end.

*Mo* is added to adjectives or verbs to indicate agent, as

<i>ngenge</i> , work ;	<i>ngengemo</i> , <i>ngengemoi</i> , worker.
<i>kowu yale</i> , split wood ;	<i>kowuyalemoi</i> , wood-cutter.
<i>Mende</i> , Mende ;	<i>Mendemoi</i> , Mendeman.
<i>Pu</i> , European ;	<i>Pūmoi</i> , European.

*Nyo* denotes companion. Its uses are few.

<i>hei</i> , sit ;	<i>heinyo</i> , <i>heinyoi</i> , neighbour.
<i>ko</i> , war ;	<i>konyo</i> , <i>konyoi</i> , enemy.
<i>jia</i> , journey ;	<i>jianyoy</i> , <i>jianyoi</i> , travelling companion.

*Sandi*, an institution for women; *Sandi nyo*, *Sandi nyoi*, companion in the Sandi bush.

*Ya* denotes quality, condition. It forms abstract nouns.

<i>Ngōva</i> , old ;	<i>ngōvaya</i> , <i>ngōvayei</i> , old age.
<i>m̄ba</i> , friend ;	<i>mbaya</i> , <i>mbayei</i> , friendship.

## CHAPTER III

### ADJECTIVES

#### i. INFLECTION.

ADJECTIVES are inflected like nouns. They follow the same rules as to hard and soft consonants, and they have their indefinite and definite forms, singular and plural.

Singular.		Plural.		
Indefinite.	Definite.	Indefinite.	Definite.	
Míni	miní	minia	minesia	} <i>heavy.</i>
		mininga		
Miningo	miningoi	miningoa	miningoisia	} <i>good.</i>
Yekpe	yekpei	yekpea	yekpeisia	
Yekpengo	yekpengoi	yekpengoa	yekpengoisia	

#### ii. SYNTAX.

The adjective follows the noun it qualifies. The rule of qualification is as follows :—

The noun remains (i) in the indefinite form,  
(ii) in the singular number.

The adjective may be either in the indefinite or definite form, singular or plural, according to the meaning required.

#### *Examples.*

Haka ( <i>indef.</i> ), hakeí ( <i>def.</i> ).	Load.
Haka miní.	A heavy load.
Haka miní.	The heavy load.
Haka mininga.	Heavy loads ( <i>indef.</i> ).
Haka minísia.	The heavy loads ( <i>def.</i> ).
Nya haka mini.	My heavy load.
(My load is nya hakei).	

If a demonstrative pronoun be added the rule is as follows:—

The noun is (i) in the indefinite form,  
(ii) in the singular number,

the adjective is (i) in the definite form,  
(ii) in the singular number,

and the demonstrative pronoun is in the singular or plural as necessary.

### *Examples.*

Haka miní ji.	This heavy load.
Haka miní nasia.	Those heavy loads.
Hindo woveí ji.	This old man.

### *Exceptions.*

There are a few exceptions to the rule.

(i) The first concerns a few plural nouns which may be considered as collective nouns, as *nunga*, persons; *ndenga*, children; *nunga gbĩ*, all persons.

(ii) The word *yakpe*, meaning *the same* or *only*, seems to follow the noun either in indefinite or definite form—

Ngì lōi yakpei.	Her only child.
Fōlì yakpei na ma.	On that same day.
I njia yakpei lē.	He spoke the same word.

(iii) A further exception is when an adjective joins with *mo*, the suffix meaning *person*, to form a compound noun. The adjective is then treated as if it were a qualifying noun, and comes first, as—

Kpatemo (*indef.*), kpatemoi (*def.*), rich man.  
Yekpemo (*indef.*), yekpemoi (*def.*), good man, but *nū*  
yekpei, the good man, or the good person.

The difference is, that *yekpemoi* is a complete noun in itself, independent of any question of qualification, whereas *nū yekpei* states the fact, which is the purpose of an adjective, that the man is good.

*Further examples.*

Haka gbī hindei na.	No load is in that place.
Hakei gbī.	Every load.
Haka yira.	One load.
Haka fere.	Two loads.
Haka fere jisía.	These two loads.
Nya yakpei.	I alone.
Ngi yakpei.	He alone.
Ngi lōi yakpei.	Her only child.
I njia yakpei le.	He said the same word.
Numu gbī.	Nobody.
Numui gbī.	Everybody.
Nunga gbi.	All persons.
Hani gbi.	Everything.
Numu tenga.	Somebody.
Hindei gbi.	Every place, wherever.
Ji nyandengo le genge gbi	This is useful for every kind
va.	of work.
Bi wa na gbi.	Bring all of them.

iii. ADJECTIVES ENDING IN *ngo*.

There is a class of adjective formed from other adjectives by the suffix *ngo*, as *nyande*, fine ; *nyandengo*.

The *ngo* form is generally used in the predicative sense, and *le* (to be) may be added or not.

Adjectives in *ngo* are also formed from verbs. When the verb stem has this termination a past participial sense is created, and the word so formed can be treated as an adjective.

*Examples.*

Kula nyande.	A fine cloth.
Kura nyandei.	The fine cloth.
Kuré nyandengo, or }	The cloth is fine.
Kulé nyandengo le. }	
Numu higbengo.	A sick man.
Numui na higbengo le.	That man is sick.
Ti sawango (ti jāngó).	They are three.

This adjectival form is inflected for definite and plural.

## iv. COMPARISON.

There are no inflections to indicate comparison, but as in many, if not most, African languages, an indirect method has to be made use of.

*Comparative.*

(i) *Tēwē, dēwē, tēwē, dē*, meaning to cut, pass, etc.

Nya halei i lēwē na ma.      My medicine is better than that.

Hani ji i dēni jima.      This thing is better or bigger than this one; or, has some better quality whatever it may be.

(ii) *Ma.* = to or on, with a word representing size, etc.

Numui na wōwango bima.      That person is older than you, *i.e.* is old to you.

Numui na ndōpō bima.      That person is younger than you, *i.e.* is a boy to you.

Ndamba ngi gbayango hūa-nga gbōto ma.      The crocodile is stronger than all animals.

(iii) A simple adjective, with the *ngo* termination, frequently expresses a comparative when used absolutely.

Bi yepe gbōtongo.      You talk too much (lit. plenty).

Mahūguhango (pronounced mahūngwango).      Too far.

(iv) The phrase *I fīsa*, it is better.

I fisa bi ji wili.      It is better you do this.

*Superlative.*

*Tewe* with 'all,' or other similar word added, forms the superlative.

Ngilei ji wongo le, i dēwē      This dog is the biggest.  
ipekeisia ma.

The definite state of the adjective is often sufficiently emphatic to express a superlative.

Nya longo a ikulongoi. } I want the smallest one.  
 Nya longo a ikulōi. }

#### V. NUMERAL ADJECTIVES.

##### (i) Cardinal Numerals.

- 1 yēla *or* yira (ngera). 'Ita' is used only in counting.
- 2 fele.
- 3 sawa.
- 4 nani.
- 5 lolu.
- 6 wōita.
- 7 wōfela.
- 8 wayakpa.
- 9 tau.
- 10 pu.
- 11 pu mahū yira.
- 12 pu mahū fere.
- 18 pu mahū wayakpa.
- 19 pu mahū tau.
- 20 nu (*or* numu) yira gboyongo.
- 21 nu yira gboyongo mahū yira.
- 29 nu yira gboyongo mahū tau.
- 30 nu yira gboyongo mahū pu.
- 31 nu yira gboyongo mahū pu mahū yira.
- 40 nu fere gboyongo.
- 70 nu sawa gboyongo mahū pu.
- 100 nu lolu gboyongo, *or* usually hondo, a corruption of the English.
- 200 hondo fele.

A hundred is the Mende's limit. Anything beyond that is 'many'; and for all practical purposes this is sufficient, seeing that there are no accounts to keep, nor matters requiring mathematics, and that precision in West Africa is unimportant from the native point of view.

The cardinal numerals come after the noun, which retains the indefinite form either singular or plural.

*Examples.*

I ndōi le fere.	She bore two children.
Nwoni sawa.	Three birds.
Wa gboma yira.	Bring one more.
I hūei wā pu a ngendé na.	He killed ten beasts on that morning.
Yira be ī na.	There is not even one there.
Jia sawa bi dō.	Walk three paces and stop.

## (ii) Ordinal Numerals.

The prefix *i* and suffix *ge* are added to the cardinal to form the ordinal numerals.

First, *ihalageí*. This is an exception.

Second, *ifelegeí*.

Third, *isawageí*.

And so on. Any great extension of these forms does not seem to be in practical use. The cardinals are fallen back on.

*Yese* also means *first* adverbially. See under Adverbs.

Some other words seem to acquire an ordinal use, as—

*ikpakolageí* and *ikelemageí*, the last ; *ikākāmageí* the side part.

*Examples.*

Pēlē ihalageí.	The first house.
Bia yese wa.	You come first.
Ta yese wa.	He comes first.
Ji yese wani bima.	This one came before you.
Pēlē ikpakolageí.	The last house.
Pēlē ikelemageí.	Ditto.

## (iii) Distributive Numerals.

The distributive numerals are formed by reduplication of the cardinal numerals, as—

Bi ti la ngera, ngera.	Lay them one by one.
I ti dewe a fefe (or fefeefe).	He sent them two by two.

## (iv) Multiplicative Numerals.

Hũ yela, once.

Hũ fele, twice.

Hũ pa, ten times.

Hũ gbotongo, plenty of times.

The *hũ* is often omitted, as—

Massa ye i bi lahinga yira.

Master says he has  
already warned you,  
or warned you once.

(Hani) pu pu na sawa.

Three times ten.

(Hani) nani nani (or na  
nani) na sawa lōle mia?How many are three  
times four?

(Hani, thing, may be used or not used.)

Bi ya na yira?

Have you ever been  
there?*Ma* is substituted for *hũ*, as—

Ngi pe hī ma pu.

I have done it ten  
times.

## (v) Predicative Form.

Ti jāngo.

They are three.

Ti sawango.

Ditto.

Ti felengo.

They are two.

Bi yāngo ī le

You are not the only  
one.

(yāngo = yelango).

## CHAPTER IV

### PRONOUNS

#### i. PERSONAL PRONOUNS.

THE personal pronouns are the following—

<i>a.</i>	<i>b.</i>	<i>c.</i>	<i>d.</i>	<i>e.</i>	<i>f.</i>	<i>g.</i>	<i>h.</i>	<i>i.</i>	<i>j.</i>
ngi	—	nga	—	ngia	ngi	nya	nya	ngē	(a)ngē
bi	bi	ba	{ bia biē	bia	bia	bia	bi	bē	(a)biē
i	—	a	ta	ta	ta	ta	ngi	ē	(a)ngiē
mu	—	ma	{ ma muēni	mua	mua	mua	mu	mē	(a)muē
wu	a	wa	{ wa wuēni	wua	wua	wua	wu	wē	(a)wuē
ti	—	ta	{ ta, tia tieni	tia	tia	tia	ti	tē	(a)tiē

*Ngi* and *nga* (first person) are sometimes softened to *gi* and *ga*.

#### *Explanation.*

*a.* The simple form as used with the aorist and past tenses. With the vowel lengthened the negative is implied.

*b.* The form used with the imperative mood.

*c.* The form used with the present and the future tenses. With the vowel lengthened the negative is implied.

*d.* The form used in combining persons. Its use is further explained below.

*e.* A lengthened or emphatic form. It is made more emphatic by a repetition of the simple personal pronoun, as, *ngia, ngi, bia, bi*, etc.

*f.* This form followed by *be* makes a compound personal pronoun, as *ngi be*, even I.

*g.* The form used with the continuous mood, as, *nya lo wama*, I am coming. It is also used when the pronoun is repeated for emphasis. It is then sometimes followed by *lo*, to be. *Mua lo mu . . .* we it is, we . . .

*h.* The objective form. It stands before the verb it is governed by.

Also the possessive form. It precedes the noun, which is in the definite form. It is used to form the compound personal pronouns, *nya vuli*, myself; *nya nda* and *nya wo*, my own, or mine.

It is, further, the form used in conjugating verbs when they take the *ngo* termination. See Chapter VI, iii. Tenses.

*i.* The negative conditional form.

*j.* An independent form of the personal pronoun. It has a special use, as—

Méndemo (lo) abië?

Are you a Mende?

Méndemo angē.

I am a Mende.

*Gender.*—There is no gender to any of the personal pronouns. This is only ascertained by the context.

### *Syntactical observations.*

(i) A personal pronoun is required between a noun and a verb.

(ii) The only form of pronoun the use of which requires special illustration is that under *d.* In English two personal pronouns can be joined by the simple copulative *and*, and the following verb stands in the plural. In Mende the construction is different. The first pronoun, of whatever person, is put in the plural, and the second pronoun immediately follows it, the verb being in the plural and preceded by its proper pronoun. Hence *I and you* becomes *we you, we*; *he and she* becomes *they he, they*.

The lengthening of the vowel is possibly caused by the preposition 'a,' with, being merged into the pronoun.

The combination is as follows—

Mā bia, or ma bië.

I and you (*sing.*).

Mā ta.

I and he.

Mā wueni.	I and you ( <i>pl.</i> ).
Mā tieni.	I and they.
Wā ta.	You and he.
Wā tieni.	You and they.
Tā ta.	He and she.
Tā tieni.	He and they.

*Examples.*

Wā ta a li.	You and she shall go.
Wā ta lo wa li.	Ditto.
Wā ta mia wa li.	Ditto.
Ke tā ta ti ya.	And he and she went.
Ye mia wā ta wu lima?	Who are you going with?
A mu kei.	With our master.
Wā teni a li mia.	You and they go yonder.
Tā tieni ti li.	He and they have gone.
Mu gbi a hei.	Let us all sit down.
Mā tieni mu li.	I and they go.
Mā ta (mia) ma li.	I and he will go.
Hindei gbi bi li na mā bia ma li.	Wherever you go we both go.
Ti ye lo na tā tieni a fōli na.	They were both there, he and they on that day.

(iii) A similar construction occurs when a noun is combined with a pronoun, as—

Bia wa Wuseni (lo) a li mia.	You and Wuseni go there.
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(iv) Another idiom of the language is seen in the following examples, the plural appearing where the singular is used in English.

Mua nya lōi mu longa.	I see my child at last (what a mother says after her child's long absence).
Gi ya mu yē.	I go to my own country.
Mu nya lenga gbele mu goi ve.	I will fill all my children's and my own belly.
Ye, mu hei na mbē.	He said, Stay here with us.
I ya ti yē.	He went to his country.

(v) *Same*, or *self*, is rendered by *yakpe*.

Nya yakpei.	I myself, or I alone.
Bi yakpei ma.	You yourself.
Bi yakpei bima.	Ditto.
Ngi yakpei, or ta yakpei.	He himself.
Ti gbi ti yakpei.	They are all the same.

The Mende does not say *it is the same*, but *they are the same*.

(vi) There is a negative use of the pronoun in *j* as follows—

Mabia muë yā hei hinda	You and I will not sit down
yira.	in one place.
Bē, muë sese.	You said, Let us not slice it.

## ii. DEMONSTRATIVE PRONOUNS.

There are two demonstrative pronouns.

<i>Ji</i> , this.	Plural, <i>jisia</i> , <i>jia</i> .
<i>Na</i> , that.	Plural, <i>nasia</i> , <i>naa</i> , or <i>nā</i> .

*Na* is sometimes best translated *the*. The demonstrative pronoun follows the noun, which stands in the definite form singular. If it follow noun and adjective, the noun is in the indefinite form singular and the adjective in the definite form singular. The demonstrative pronoun alone takes the plural form, with one or two exceptions. Both *ji* and *na* can be used substantively, taking also the forms *iji*, *inā*, *inai*.

### *Examples.*

Kulé ji ī nyandeni.	This cloth is not good.
Bindi hiñdei na.	Is Bindi there. (lit. That place.)
Naa ti gula?	Have they fallen?
Naa ti na.	Those there.
Bi ji lõnga.	You left this.
Ngī loni á ná.	I do not like that.
Kea ji na.	Like this.
Kea na na.	Like that.
Li bi wā na mia.	Go bring that (thing) over there.
Ta yā ji; ta lo a ji.	It is not this; it is this.
Ji ta yā na.	It is not that.
Ga na hūgo lo.	I will attempt it.

Iji mia.	It is this one.
Ji nyandengo le genge gbi va.	This is useful for everything.
Ji nyandengo bō va?	Is this of any use?
Ye, mba wai na.	He says that man is the senior.
Na gbī bi waila.	Bring either.
Bi wa na gbi.	Bring all of those.

NOTE.—*Na*, that, must not be confused with *nā*, now, or *na*, there.

### iii. RELATIVE PRONOUN.

*Na*, that, plural *nasia* or *nā*, is the only one. It is, however, rather the demonstrative pronoun than a true relative pronoun.

Nunui na a wa nya ye. The person who comes to me.

A sentence in which a relative would occur in English is usually broken up into two simple co-ordinate sentences.

### iv. INTERROGATIVE PRONOUNS.

*Ye*, who. *Gbe*, what.

*Ye*, who, whose. Plural, *yea*, *yeni*.

It is followed in all forms by *lo*, is, are. *Ye lo* is frequently shortened to *yo*.

*Ye* also means how. For this meaning see Chapter VII, v.

#### *Examples.*

Ye lo a bie?	Yo a bie?	Who are you?
Ye mia bie?		Ditto.
Bia bi ye? (unusual).		Ditto.
Ye lo na?		Who is there?
Ye ndē bima? or Yo ndē bima?		Who told you?
Ye lo indē bima?		Ditto.
Ye lo bi mbai le?		Who is your friend?
Yeni lo ta wa be?		Who come here?
Yea lo ta wa be?		Ditto.
A ye bijei lo wu ji weni?		With whose name did you do this?
Ye gurá lo?		Whose cloth is it?
Yo ngi wō a kulé ji?		Ditto.
Ye mia?		Who is it?
Ye lo miando?		Who is over there?
Bi bi yo va?		For whom are you here?

Also—

Ngi gbiayéí lo a ye?

What is he (it) like?

Ngi bijéí lo a ye?

What is his name?

*Gbe*, what ; *igbe*, which ; plural, *igbea*, *igbeni*, *igbo*, *gbo*.

*Gbe lo* = *Gbo*.

Gbo ba pe na?

What are you doing there?

Gbe hani lo a ji?

What thing is this?

Gbe lo a ji?

What is this?

Gbo i weni a hakei ji?

What has he done with that load?

Gbo bi longwola?

What do you want?

Gbo ba pema?

What are you doing?

Gbe yenge mia bá guma?

What kind of work can you do?

Gbǒ bima?

What is the matter with you?

Bo ba fembe?

What are you going to give me?

Gbe lo? *or* Gbe mia?

What is it?

Gbe le?

What is the matter?

Bē gbe? *or* Gbo ba nde?

What do you say?

Yē gbe?

What does he say?

Ma gbo we?

What shall we do?

Igbé? *or* i gbe le?

Which?

Kole igbe?

Which book?

Gbe hakeísia mia mia?

What are those loads there?

Gbe mia pa pena?

What are you going to do then?

Bi lei gbo benge bi keni  
ange?

What name did you give (lit.  
show) me yesterday?

Bo bi wa kama?

What do you come for?

Gbe kulá lo?

What cloth is this?

Gĩ ko gbo i wenga.

I do not know what has become  
of him.

Gbo bi waila?

What have you brought?

Gĩ ko gbwe mia.

I do not know what it is.

Gĩ ko gbwe mia aji.

I do not know what this is.

Numui igbé? *or* igbé le?

Which person?

Other ways of rendering *what*.

Bi biyéí?

What is your name?

Bi Mende biyei?

What is your Mende name?

Bi le biyei?

What is your birth name?

Ngi bijéí lo a ye?

What is his name?

Ngi gbiayéí a gbo? *or*

What is its appearance?

Ngi gbiayéí lo a ye?

Ditto.

## CHAPTER V

### THE VERB TO BE

THERE are many forms of the verb *to be*, as—*lo, mia, le, ye, yele, ya*.

#### i. *Lo*.

The usages of the *lo* form of the verb *to be* may be classified as (i) Substantival, and (ii) Auxiliary.

#### *Lo*, substantival.

1. It is used impersonally.
2. It can follow a noun without an intermediate pronoun.
3. It can stand between a noun and an adverb.
4. It cannot be used as a copulative between two nouns.
5. It cannot be used as a copulative between a noun and adjective, but follows the adjective.
6. It does not appear in a negative sentence, being a distinction of the positive.
7. It usually follows words like *ye?* who? *gbe?* what? *migbe?* when? *mi?* where?

#### *Examples.*

Mia lo. (1)	It is yonder.
Ta lo na. (3)	It is there.
Nya yenge lo be. (3)	My work is here.
Ye lo abie? (7)	Who are you?
Ye lo na? (3 and 7)	Who is there?
Ye kulé lo? (2)	Whose cloth is it?

Njia wulo lo. (5)	It is a small affair.
Kpē lo nyama. (2)	I am busy.
Migbele lo bi wa be? (7)	When did you come here?
Migbe lo bi wa be? (7)	Ditto.
Ye lo i ndeni bima? (7)	Who told you?
Gbe lo?	What is it?
Powe lo.	It is a dove.
Bia wa Wuseni lo a li mia.	You and Wuseni go yonder.
Bia lo i lōa.	You are left.
Gbe lo ma pe abië?	What shall we do with you?
Nya lo ngi kali wani.	It was I who killed the snake.
Bia lo mi?	Where are you?
Bi mi lo?	Ditto.
Bi pui mi lo?	Where did you put it?
Nya lo.	It is I.
Nwoni lo?	Is it a bird?
Jo lo mi?	Where is Jo?
Pele nyamu lo.	The road is bad.
Nje gbotongo lo be.	There is much water here.
Bi bia bi bi lo?	Are you here for yourself?
Numu lo na?	Is anybody there?

*Lo*, auxiliary.

As an auxiliary *lo* is used to emphasize the positive form of some of the past and future tenses, as—

I wai lo.	He has come.
A wa lo.	He will come.
Ta lo mba mema.	He is eating rice.

*Lo a*.

When it is required to express existence irrespective of time the form *lo a* is used. It is used when an attribute is required to complete the sense.

Gbe hani lo a ji?	What thing is this?
Ye lo a bië?	Who are you?
Ta lo a ji?	Is this it?
Mendemo lo abië?	Are you a Mende?
Bia bi Mendemo lo abië?	Ditto.
Ngì bijei lo a Bindi.	His name is Bindi.
Gbe jongo lo a ji?	How much is this?
Kpele lo a ji.	It is all these.
Nyanda lo a ji (or nyandéi).	It is mine.

*Conjugation of Lo.*

*Lo*, as a substantival verb, is only conjugated in the present tense.

Nya lo.  
 Bi *and* bia lo.  
 Ngi, i, *and* ta lo.  
 Mu *and* mua lo.  
 Wu *and* wua lo.  
 Ti *and* tia lo.

*Also—*

Lo ange.  
 Lo abië.  
 Lo angieë.  
 Lo amuë.  
 Lo awuë.  
 Lo a tië.

(The negative of *lo ange* is *yā angē*. See under *Yā*.)

ii. *Mia*.

This is an impersonal form, positive only. It is not conjugated and is only used in the present tense. It must not be confused with *mia*, yonder. *Mia* and *lo* (substantival) are usually interchangeable.

*Examples.*

Kēmei mia?	Is that the end?
Tamo mia wo.	There was once a man.
Nya wo mia.	It is mine.
Ye mia bie?	Who are you?
Ta mia.	Therefore.
Tā mia?	Is he there?
Tonya mia.	It is true, <i>or</i> Is it true?
Gbe mia ba pe na?	What are you doing there?
Hā gbi mia? (Ha = hani).	Is it anything?
Nya mia.	It is I.
Gbe jongo mia?	How much is it?
Gome mia.	It is a crow.
Ye mia?	Who is it?
Ta mia yira.	That is one.
Soja mia nā angie.	He is a soldier now.

Nya mia Jo.	I am Jo.
Ngi yeto Jo mia.	I thought it was Jo.
Mā ta mia ma li.	I and he will go.
Gī ko gbwe mia.	I do not know what it is.
Gī ko gbwe mia aji.	I do not know what this is.
Ta mia a ji?	Is it this?
Nya bije mia a Jo.	My name is Jo.

iii. *Le*.

*Le* is a substantival verb representing a statement of fact without any attribute, unlike *lo a*, which requires an attribute. It is unconjugated. It is used with adjectives and verbs ending in *ngo*. It seems occasionally to be changed with *lo* for euphony.

One of its most important uses is to form the negative phrase *ī le*, it is not, which is used to transform what would otherwise be a positive statement into a negative one. This is dealt with later in Chapter VI, vi. on negative construction.

NOTE.—It must not be confused with *le*, yet.

*Examples.*

Nya le.	It is I.
Mua le.	It is we.
Bi wo le.	It is yours.
Gbo le i lōa?	What is left?
Komo wa a le.	He is a great warrior.
Kurungo le.	All right, or It is accepted.
Tonya le.	It is true.
Kpandingo le.	It is hot.
Bi wo ī le.	It is not yours.
Bia ī le ga bi dōli.	It is not you I call.
Tia ī le.	It is not they.
Tonya ī le.	It is not true.
Ngi lahīngo le.	He { is } warned.
Mi le? (rarely used).	Where is it?
Nya le Jo le.	I am Jo.
Hakeí gboma le?	Is it another guinea-fowl?

iv. *Ye*.

*Ye* is a past form of the verb *to be*. It does not stand at the end of a sentence as the last word, but requires a complement. It is the only form of the verb *to be* that is somewhat fully conjugated.

	Present.	Past.
<i>Sing.</i>	<i>Ngi ye.</i>	<i>Ngi ye lo.</i>
	<i>Bi ye.</i>	<i>Bi ye lo.</i>
	<i>I ye.</i>	<i>I ye lo.</i>
<i>Pl.</i>	<i>Mu ye.</i>	<i>Mu ye lo.</i>
	<i>Wu ye.</i>	<i>Wu ye lo.</i>
	<i>Ti ye.</i>	<i>Ti ye lo.</i>
	Future.	Future continuous.
<i>Sing.</i>	<i>Nga ye lo.</i>	<i>Nga yema.</i>
	<i>Ba ye lo.</i>	<i>Ba yema.</i>
	<i>A ye lo.</i>	<i>A yema.</i>
<i>Pl.</i>	<i>Ma ye lo.</i>	<i>Ma yema.</i>
	<i>Wa ye lo.</i>	<i>Wa yema.</i>
	<i>Ta ye lo.</i>	<i>Ta yema.</i>

For the negative of the above the vowel of the pronoun is lengthened, the Past and Future losing the *lo*.

The *lo* is occasionally transferred to the end of the sentence.

As an auxiliary it is used in the pluperfect tense, and in the continuous mood with the past tense.

*Examples.*

<i>Ngi ye lo na.</i>	<i>I was there.</i>
<i>Ī ye na.</i>	<i>He was not there.</i>
<i>Ti ye nu woita gboyongo.</i>	<i>They were 120 persons.</i>
<i>Bi ndēi a ye lo be sina.</i>	<i>Your brother will be here to-morrow.</i>
<i>Ke tōpōmamo yela lo i ye Damasku.</i>	<i>And there was a disciple at Damascus.</i>
<i>Kina le i ye na, bi wo ī ye le?</i>	<i>Whilst it was there, was it not thine own?</i>
<i>Ī ye gbengeme be.</i>	<i>He was not here yesterday.</i>
<i>I ye gbengi be lo.</i>	<i>He was here yesterday.</i>

Bi ye mi gbī?	Where were you yesterday?
I ye gbī bi (be)?	Was he here yesterday?
I, i mbe gbī.	Yes, he was here yesterday.
Ti ye nu yira gboyongo.	They were twenty.

v. *Yele*.

*Yele* is a form that is chiefly used with adjectival and verbal forms in *ngo*. It is also a past form which can be used without an attribute.

*Examples.*

Ngi lahīngo yelee.	He was warned.
Ngi lahīngo a yelee.	He will be warned.
Ngi gbakisia tewengo yelee.	His wings were cut.
Kia le i ye na, bi wo i yelee?	Whilst it was there, was it not yours?

vi. *Ya*.

*Ya* is unconjugated. It is not of common use in its positive form. In its negative form, *i. e.* with the lengthened vowel *yā*, it stands as a negative to *lo* in its combination *lo a*.

NOTE.—There are words *ya* = go and *yā* = not.

Yā a-ngē.  
 Yā a-biē.  
 Yā a-ngiē.  
 Yā a-muē.  
 Yā a-wuē.  
 Yā a-tiē.

*Examples.*

Maha yā a biē.	You are not a chief.
Tonya yā na.	That is not true.
Powo yā na.	That is not a pigeon.
Kpele yā ji.	It is not all these.
Ta yāna.	It is not this.
Nu weka gbī yā na.	There is no one else there.

vii. *To be* omitted.

Where in English the verb *to be* is expressed, in Mende it is often left out.

*Examples.*

Ta be.	He is here.
Ī bendo.	He is not here.
Ī na.	He is not there.
Mëndemo abië?	Are you a Mende?
Bia mi?	Where are you?
Hindé ji ĩ ya nyande.	This place is not good.
Njiei kulõngo.	The matter is a small one.
Peleí nyamungo.	The road is bad.
Peleí ĩ kpekpeni.	The road is not good.
Ta mindo?	Where is he?
Ta hindeí na.	He is there.
Yambasu hindeí na?	Is Yambasu there?
Ngau nani i Sandi hũ.	She was four months in the Sandi bush.
Ti a be? Tĩ be.	Are they here? They are not here.
Yira be ĩ na.	There is not even one there.
Kalé ji ta nwonisia va.	This cartridge is for birds.
Ti nu gboyongo.	They were twenty.
Nya la a Jo.	My name is Jo.
Ngì lòi i nyālòi.	Her child was a girl.
Bondé nyapõì wēlē wōma.	The okra tree was behind the woman's house.
Ta ji?	Is it this?
Nu wa angie.	He is a big person.

## CHAPTER VI

### THE VERB

#### i. DIVISION. VOICES.

SEPARATE forms do not exist for transitive, intransitive, active or passive. The exact meaning can only be judged by the context. For instance, *hei*, intransitive, means *to sit*; transitive, *to set*. *Pele, pe*, to do, means also *to become* or *to be done*. *Gula* means either *to fall down* or *to throw down*.

The passive may, however, be rendered by the use of *they* with an active verb; as, *he has been beaten* may be translated *they beat him*, *ti ngi ndewei lo*.

A passive sense may also be obtained by the addition of the suffix *ngo* to transitive verbs, as *ngi dewengo yele*, he was beaten. This suffix makes a past participial meaning when added to transitive verbs, and verbs can also be formed from adjectives by means of the same. The conjugation is the same in both cases.

#### ii. MOODS.

With the exception of the continuous mood there is no inflection of the verb form for mood.

#### IMPERATIVE MOOD.

The imperative, strictly speaking, consists of only the second person singular and plural.

*Examples.*

Singular.

Plural.

*Intransitive.* Li, go!

A li, go!

*Transitive.* Pā, kill it!

A pā, kill it!

Bi ngi hou.

A wu ngi hou, catch him.

Ngi go a kole.

Give him the book.

## INFINITIVE MOOD.

Three suffixes are used to indicate the infinitive mood, *ma*, *la*, *va*.

*Ma* is used after verbs of motion, as—

I ya muama

He has gone to bathe.

Such sentences may, however, be rendered—

Gi ya ngi mua.

I go, I wash.

*La* is used when the infinitive depends on certain other verbs, as *can*, *begin*, *finish*, *show*, etc. This form is preceded by *a*, a preposition meaning *with*, and is thus clearly shown to be a verbal noun. As such it is capable of taking all the inflections of a noun.

Ī guni a lila.

He could not go.

This may also be rendered—

Ī guni i li.

He could not go.

*Va* is used whenever *ma* or *la* are not strictly applicable as—

Kpoyéí ĩ kpekpe gboli va.

The sea is not good to drink.

Mu ya me va.

We go to eat.

Examples of sentences in which the infinitive is avoided—

Ngi yeto bingi ga li lo  
dogboi hū.I intended yesterday going to  
the bush.

Bi fembe ngi me.

Give it to me to eat.

Dē ngi ma ā na wiri.

Tell him not to do that.

## INDICATIVE AND SUBJUNCTIVE MOODS.

The indicative mood calls for no remarks. The subjunctive mood is the indicative in a subordinate position, preceded by a particle or having the particle understood.

## CONTINUOUS MOOD.

The continuous mood is formed by adding *ma* to the verb-stem. It is conjugated throughout by the aid of auxiliaries. It presents the *-ing* termination in English, as *I am going*, *nya lo lima*.

## iii. TENSES.

The pronoun is inflected as well as the verb, and with the aid of auxiliaries a great variety of tenses is produced.

The complete conjugation of the verb is as follows—

## AORIST.

Positive.	Negative.
Ngi tewe, I cut.	Ngī tewe, I do <i>or</i> did not cut.
Bi tewe.	Bī tewe.
I tewe.	Ī tewe.
Mu tewe.	Mū tewe.
Wu tewe.	Wū tewe.
Ti tewe.	Tī tewe.

(Sometimes, but rarely, *lo* is added to the positive to render the form quite past time.)

## PRESENT.

Nga tewe, I cut.	Ngā tewe, I do not cut.
Ba tewe.	Bā tewe.
A tewe.	Ā tewe.
Ma tewe.	Mā tewe.
Wa tewe.	Wā tewe.
Ta tewe.	Tā tewe.

## PAST, I.

Ngi tewea, I cut.	None.
Bi tewea.	
I tewea.	
Mu tewea.	
Wu tewea.	
Ti tewea.	

Positive.	PAST, II.	Negative.
Ngi teweni, I cut.		Ngī teweni, I did not cut.
Bi teweni.		Bī teweni.
I teweni.		Ī teweni.
Mu teweni.		Mū teweni.
Wu teweni.		Wū teweni.
Ti teweni.		Tī teweni.

*Lo* may be added to the positive to emphasize it.

## PAST, III.

Ngi dewenga, I have cut.	None.
Bi dewenga.	
I dewenga.	
Mu dewenga.	
Wu dewenga.	
Ti dewenga.	

## PERFECT.

Ngi teweí lo, I have cut.	Ngī teweí, I have not cut.
Bi teweí lo.	Bī teweí.
I teweí lo.	Ī teweí.
Mu teweí lo.	Mū teweí.
Wu teweí lo.	Wū teweí.
Ti teweí lo.	Tī teweí.

## PLUPERFECT.

Ngi ye { tewenga, I had cut. teweí lo. teweni.	Ngī ye teweni, I had not cut it.
Bi ye { tewenga. teweí lo. teweni.	Bī ye teweni.
I ye { tewenga. teweí lo. teweni.	Ī ye teweni.
Mu ye { tewenga. teweí lo. teweni.	Mū ye teweni.
Wu ye { tewenga. teweí lo. teweni.	Wū ye teweni.
Ti ye { tewenga. teweí lo. teweni.	Tī ye teweni.

## FUTURE.

Positive.	Negative.
Nga dewé lo, I shall cut.	Ngā tewe, I shall not cut.
Ba dewé lo.	Bā tewe.
A dewé lo.	Ā tewe.
Ma dewé lo.	Mā tewe.
Wa dewé lo.	Wā tewe.
Ta dewé lo.	Tā tewe.

## FUTURE AND CONDITIONAL NEGATIVE.

Ngē tewe, I shall not cut, <i>or</i> I may not cut.
Bē tewe.
Ē tewe.
Mē tewe.
Wē tewe.
Te tewe.

## FUTURE PERFECT.

(Kina)ngi tewealo, (When) I shall have cut.	Ngī tewe, I shall not have cut.
Bi tewealo.	Bī tewe.
I tewealo.	Ī tewe.
Mu tewealo.	Mū tewe.
Wu tewealo.	Wū tewe.
Ti tewealo.	Tī tewe.

The emphatic form of the above tenses consists in the repetition of the personal pronoun either with or without *lo*, as *nya nga tewe*, or *nya lo nga tewe*. For the form of personal pronoun used, see Chapter IV, i, g.

## IMPERATIVE

Gbe ngi lewe, let me cut.	—
Tewe, cut.	Bā tewe, do not cut.
Gbe i tewe, let him cut.	A (or Ē) tewe, he must not cut.
Gbe mu tewe, <i>or</i> A mu tewe, let us cut.	—
A tewe, cut.	Wā tewe, do not cut.
Gbe ti tewe, let them cut.	Tā (or Tē) tewe, they must not cut.

## CONTINUOUS MOOD

NOTE.—The accent is on the first syllable of 'tewema' throughout.

## AORIST.

## Positive.

Ngi tewema (lo), I am, *or*  
was, cutting.

Bi tewema (lo).

I tewema (lo).

Mu tewema (lo).

Wu tewema (lo).

Ti tewema (lo).

## Negative.

Ngī tewema, I am not, *or* I  
was not, cutting.

Bī tewema.

Ī tewema.

Mū tewema.

Wū tewema.

Tī tewema.

## PRESENT.

Nya lo tewema, I am cutting. None.

Bia lo tewema.

Ta (lo) tewema.

Mua (lo) tewema.

Wua (lo) tewema.

Tia (lo) tewema.

## PAST.

Ngi ye tewema, I was cutting. Ngī ye tewema, I was not  
cutting.

Bi ye tewema.

Bī ye tewema.

I ye tewema.

Ī ye tewema.

Mu ye tewema.

Mū ye tewema.

Wu ye tewema.

Wū ye tewema.

Ti ye tewema.

Tī ye tewema.

## FUTURE, I.

Nga ye tewema, I shall be Ngā ye tewema, I shall not  
cutting. be cutting.

Ba ye tewema.

Bā ye tewema.

A ye tewema.

Ā ye tewema.

Ma ye tewema.

Mā ye tewema.

Wa ye tewema.

Wā ye tewema.

Ta ye tewema.

Tā ye tewema.

## FUTURE, II.

Positive.	Negative.
Nga tewema, I am about to cut.	Ngā or ngē tewema, I am not cutting, or shall not cut.
Ba tewema.	Bā or bē tewema.
A tewema.	? ē tewema.
Ma tewema.	? mē.
Wa tewema.	? wē.
Ta tewema.	? tē.

(The deficient persons I have not found.)

NOTE.—It is a matter of great difficulty to find a verb that can be accurately conjugated throughout. *Tewe* may of course become *dewe*, *lewe*, *te*, *de* or *le*, to suit the euphony of the sentence.

## INFLECTION OF THE NGO FORM

## PRESENT.

Nya lahingo le, I am warned.  
 Bi lahingo le.  
 Ngi lahingo le.  
 Mu lahingo le.  
 Wu lahingo le.  
 Ti lahingo le.

## PAST.

Nya lahingo yele.  
 Bi lahingo yele.  
 Ngi lahingo yele.  
 Mu lahingo yele.  
 Wu lahingo yele.  
 Ti lahingo yele.

## FUTURE.

Nya lahingo a yele.  
 Bi lahingo a yele.  
 Ngi lahingo a yele.  
 Mu lahingo a yele.  
 Wu lahingo a yele.  
 Ti lahingo a yele.

The negative of the above may be rendered—

Ti nya lahīni, They did not warn me, etc.

## IV. EXAMPLES OF THE USES OF THE VARIOUS TENSES.

## AORIST.

Largely used in narration and for subordinate sentences without a conjunction.

Ye, ti li ti ngi yenge wili.	He said they should go and work for him.
Ke ti yama ti yetahū.	And they return, <i>or</i> returned, to their home town.
Tamoi i ya wə i nyahei jo.	A man went once upon a time to get a wife.
A mu li mu yenge wē.	Let us go and work.
Bī ya li le?	Have you not gone yet?
Gī hūgo.	I do not understand.

## PRESENT.

Ye, nga hūei ji fe bi ye.	He said, I give you this meat.
A ngi wili ngombui ya.	He throws him on the fire.

## PAST, I.

Mu waa be bengeme.	We came here yesterday.
Ke ti ya ke ti hitia mbei ma dōle tima.	And they went, and they reached the rice hungry.
Bi bumbúa botongo.	You took too much.
Gi menia, hiye.	I heard all right.

## PAST, II.

This is the form mostly used in negative sentences.

Ye bi tōni?	You sent you?
Ngī gbeni.	I don't care.
Yo njei leni?	Who spoke?
Ī ya lini.	He has not gone.

## PAST, III.

This form is often used to express a conditional sentence.

Sange mia gi ngi longa.	I have just seen him.
Gi kpoyōnga.	I am just finishing.
Ke i ngi mbāi lulinga.	And he called his friend.
Bi penga lo, ba ha lo fe.	If you do it, you will surely die.

## PERFECT.

Ngi wai lo angie.	I have brought him.
Gbeva bi wai kaka?	Why did you not come quickly?
Gī toi, or gī ngi toi.	I have not seen it.
I kpande wuai.	He has not cleaned the gun.
Mu yamai! ( <i>lo</i> is omitted).	We are back!
Gbo bi waila? ( <i>Note verb form.</i> )	What have you brought?
Bi hiti lo na so?	Did you go all the way?
Fōli i gbiai lo ke nwonisia ti wa.	If the sun came out the birds would come.
Ngī numu loi.	I saw nobody.
Ngi mbōi lo.	I have hit it ( <i>of shooting</i> ).
I ngi hakei lōilohū. ( <i>Note verb form.</i> )	He has lost his load.

## PLUPERFECT.

Kina ti ye welani.	When they had finished.
Iye pei lo kina bi ye na?	Had he done it when you were there?

## FUTURE.

Ngē wō, ga bi bawo lo.	I said the other day, I will cure you.
Ngā yā na wiri gboma.	I shall not do that again.
De ngi ma ā pele.	Tell him he must not do it.
Sina ma to ( <i>lo</i> omitted).	To-morrow we shall see.
A ti dō lo.	He will send them.

## FUTURE PERFECT.

Kina bi ngi doa lo, bi ngi wa.	When you shall have found (lit. seen) him, bring him.
--------------------------------	---

*Doi* (the perfect tense) can be used instead of *doa*.

## IMPERATIVE.

Wā li na.	Do not go there.
A wā mbomé.	Bring the hammock.
Wa mba.	Come to me.
Tā li.	They must not go, or shall not go.

## CONTINUOUS MOOD

## AORIST.

Ngi wiláma.	I am finishing.
Ye, mu lima lo.	He said we are going.
Ye, nya be, ye, ngi hama.	She said, I too, she said, I shall die.

## PRESENT.

Ta lo nye gbema.	He is catching fish.
Ye ke mua wama.	And he said we are coming.
Train ta wama.	The train is coming.
Train lo wama.	Ditto.
Train i wa.	Ditto.
Mua jiama.	We are moving ( <i>i.e.</i> in a boat or train).
Ta wama.	He is coming.

## PAST.

Kina mu ye jiama.	Whilst we were travelling.
I ye kine guláma.	It was nearly falling.

## FUTURE, I.

Bi kenye a ye wama a kpokovõ ji?	Will your uncle be coming this afternoon?
-------------------------------------	---

## FUTURE, II.

Bā hama.	You will not die.
Ngā tema.	{ I am not passing ( <i>i.e.</i> I do not want you to make way for me).
Ngē dema.	
Nga wama.	I am (just) coming.
Ē tōtōma.	He is not going to begin.

## NGO TERMINATION

## PRESENT.

Kurungo le.	It is accepted ; all right.
Ngi kpakisia tewengo yele	Its wings were cut.
Ngi gahū hango yele.	He was very tired.

v. A SPECIAL FORM OF CONJUGATION IS USED FOR *I say*, etc.

Ngē, I say, or said.

Bē, you say.

Yē, he says.

Mē, we say.

Wē, you say.

Tē, they say.

It is used alone, as—

Ngē, bi wa a londemi imumui. I said, Bring the small nails.

If it follows *ndē*, *say*, it is best rendered *saying*, as—

I ndea, ye, bā li na.

He said saying, Do not go there.

Ye, ngē wō ga bi bawo lo.

He said, I said before I will cure you.

Tē, mu mbei yilia gengebura we.

They said, We cooked rice for the labourers.

#### vi. NEGATIVE CONSTRUCTION.

The expression of the negative is one of the greatest difficulties in the Mende language. The addition of a single word the equivalent of *not* to a positive statement, for the purpose of rendering it negative, does not occur.

The following methods are adopted.

(i) The one invariable indication of a negative is the enlengthening of the vowel in the pronoun attached to the verb.

*Ngĩ li*, I go ; *Ngī li*, I do not go.

(ii) The auxiliary *lo*, which is an indication of a positive statement, disappears when the sentence becomes negative.

*Ngǎ li lo*, I shall go ; *Ngā li*, I shall not go.

(iii) The negation may be rendered more emphatic by the addition of *yā*, not (sometimes *lā*), between the pronoun and the verb.

*Ngĩ toi lo*, I have seen him ; *Ngī yā toi*, I have not seen (him).

(iv) The phrase *ī le*, it is not, is sometimes added to the end of a positive sentence to render it negative.

*Ji nyandengo ī le*, this is not good.

(v) When the verb *to be* is negated, the lengthened pronoun stands alone before the complement.

*Tĩ gbõtōngo*, *Tĩ gbõtō*, they are not many.

(vi) If the verb or adjective in the positive sentence has the *ngo* termination, the negative may be rendered by the addition of *ī le*, or by dropping the *ngo* and substituting *nĩ*, which is a past tense termination.

Mahēungo ī le.	} They are not equal.
Tĩ mahēuni.	
Ma-ī-hēuni	

(vii) *Gbĩ*, none (positive *gbĩ*, all), following a noun in the indefinite form will also put a sentence into the negative.

Kayei lo ti ma.	They are to blame.
Kaye gbĩ ti ma.	They are not to blame.
Hā gbĩ na.	Nothing there.

(viii) For the second persons of the imperative mood the future tense is used.

(*Bĩ*) *li*, go ; *Bā li*, do not go.  
*A li*, go ; *Wā li*, do not go (*pl.*).

(ix) *Yā* is the negative of *lo a*.

Mahei lo abie.	You are the chief.
Mahei yā abie.	You are not the chief.

#### *Further Examples of Negative Sentences.*

Hindei na ī kuhama.	That ( <i>or the</i> ) place is not far.
Ī nyandé.	It is not good.
Nu gbõtō ī wai.	Not many persons came.
Nunga gbõtō tĩ wai.	Ditto.
Nunga gbõtōa tĩ wai.	Ditto.
Nunga tĩ gbõtōni tĩ wani.	Not many people came.
Nga li lo, ngē lembi.	I will go, I will not delay.
Gĩ yā li na.	I have not been there.

Bī yā lī lē?  
 Ngē la pe gboma.  
 Ngī lila, miningo le.  
 Ngī ya toi.  
 Ngī la hindei ji we.  
 Ī yā wele.  
 Ye, mū yā wime.  
 Ī yā gbōyōai.  
 Ī yā magbōyōai.  
 Tī yā līni le.  
 Ī līni.  
 Ī guni a ngi bawola.  
 Ī gbōtōni.  
 Tī ngi gōni.  
 Ngī lōni a hale.  
 Pele ī nyandeni.  
 Hindei na ma-ī-guhani.  
 Wē pe.

Nya laguli guhango ī le.  
 Gbayango ī le.  
 Bia ī le.  
 Bia ī le ga bi dōli.  
 Tonya ī le.  
 Bi wo ī le.  
 Numu gbī na.  
 Bā nde numu gbī ma.  
 Nya gbwe gbī na.  
 Nya lima gbī njiei hū.  
 Ye, numu gbī e soro.

Navo gbī mu yeya.  
 Ī navōi ngeya.  
 Ke ī nu gbī loni.  
 Bi nemáhū gbī na.  
 Ye, bi nduwinga lo, mbe gbī  
 na bi me.

Bā lua.  
 Wā lī na.  
 Ba lī lo? Bē lī?

Have you not gone yet?  
 I will not do it again.  
 I cannot take it, it is heavy.  
 I have not seen it.  
 I did not do this thing.  
 He did not do it.  
 He says we must not run.  
 It is not finished.  
 He has not finished.  
 They have not gone yet.  
 He did not go.  
 He could not cure him.  
 Not much.  
 They did not know him.  
 I do not want medicine.  
 The road is not good.  
 The place is not far.  
 You must not do it. Cannot  
 you do it?  
 My beak is not long.  
 There was no strength in him.  
 It is not you.  
 I do not call you.  
 It is not true.  
 It is not yours.  
 There is nobody there.  
 Do not tell anybody.  
 I have no business there.  
 I have no heart in the matter.  
 She said, Nobody shall marry  
 her.  
 We have no money.  
 He has not the money.  
 And he saw nobody.  
 You have no sense.  
 He said, If you clear the  
 ground you will have no  
 rice from it to eat.  
 Do not be afraid.  
 Do not go there.  
 Will you go, or not?

Tonya yā na.  
Nu gbōtō ī na.

Yira be ī na.  
Ī ya gbōtō na.  
Mabia muē yā hei hinda yira.

Bē, muē sese.  
Ye, mu yā li.  
Ī pēlébu mbe.  
Gbeva bī bere wuai?

Bā li hūguhango (ngwango).  
Gī ko.  
Ī bēndo.  
Ngē wa.  
Ha kpande gbī nya yeya.  
Ma-ī-guhani.  
Ta yā na.  
Kowe yāna.  
Li bī njei gbandi bā yā bī  
gowé gama wua.

Dē ngi ma ā na wiri.

That is not true.  
There are not many persons  
there.  
There is not even one there.  
Not much there.  
You and I will not sit down  
in one place.  
You said, Let us not slice it.  
He says, We must not go.  
He is not in the house here.  
Why have you not washed  
your trousers?  
Do not go far.  
I do not know.  
He is not here.  
I shall not come.  
To-day I have no gun.  
It is not far.  
It is not this.  
It is not an eagle.  
Boil the water before you  
wash (the wound on) your  
leg.  
Tell him not to do that.

## CHAPTER VII

### ADVERBS

THERE are adverbs of place, time, manner, and of affirmation and negation; also many adverbial phrases of the same nature.

#### I. ADVERBS OF PLACE.

The number of words used solely as adverbs of place is very small. They are supplemented by other parts of speech used as such. There are, further, many words which can be used either as adverbs or prepositions.

(1) The following are pure adverbs of place—

Bē, here.	Miando, yonder.
Bē-ndo, here.	Mi ? where ?
Mbē, here.	Mindo ? where ?
Na, there.	A or O ? where ?
Mia, yonder.	Polon, far.

(2) The following are used also as prepositions—

Mbu, beneath.	Lugo, Luwo, <i>or</i> Tuwo, <i>or</i> tugo,
Bu, beneath.	in front.
Ma, on, above.	Gulo, in front.
Mahū, on the top, above.	Pōma, behind.
Hū, inside.	Wōma, behind.
Kpela, near.	Ndia, middle.
Gbea, near.	Gama, towards.
Gbeanga, near.	Nga, on top.

(3) The following adverbial expressions occur—

Kūha ( <i>adj.</i> ), far (in various inflections).	Ngitíya, outside.
Hindé ji, here.	Ngeléya, aloft.
Hindé na, there.	Kaka, side.
Domeí, on the ground.	Kakeí ji, this side.
	Kakeí na, that side.

*Examples of the uses of the foregoing.*

*Bē*, here (not to be confused with *be*, even, also). *Bē-ndo* is a strengthened form.

Wa be.	Come here.
Nya yenge lo be.	My work is here.
Ta be.	He is here.
Ī be-ndo, or Ī be.	He is not here.
Massa ye wu yama be.	Master says come back here.

*Mbē*, here, to me, with me, etc.

Mu yama mbe?	Shall we return to where we came from?
Ngi yama mbe-oh!	I am going back home!
Wa mbe.	Come to me.
Mbe ka.	This side.
Lōle mia mbe?	How many are there here?
I ye gbí bi (be)? Ī, i mbe gbí.	Was he here yesterday? Yes, he was here yesterday.
Nū ji mbe i ndea bima.	This person here told you.
Gbeva bī luma mbe?	Why don't you answer me?

*Na*, there (not to be confused with *nā*, now).

Ta na.	He is there.
Mi lo bi li na gbengeme?	Where did you go yesterday?
Ī na.	He is not there.
Ngi ya ngi na gbwē.	I am going to look there.
Mi lo gbí Yamba i yenge na?	Where did Yamba work yesterday?
Mu yá na.	We went there.

*Mia*, yonder. *Miando* is a strengthened form.

Mu yama miando.	We return yonder.
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*Mi*, where; also *mindó*, *mi lo*, *lo mi*.

Jo lo mi?	Where is Jo?
Bi pe lo mi?	Where is your house?
Bi ye lo a mi?	Where is your home or country?
Bi were lo mindo?	Where is your house?
Wu ndewe ta mindo?	Where is your brother?
Bia mi?	Where are you?
Bi mi lo?	Ditto.
Bia lo mi?	Ditto.
Ta mindo?	Where is he?
Ta lo mi?	Ditto.
Ta mi lo?	Ditto.
Bi mbai lo mi?	Where is your friend?
Bi hiya mi?	Where have you come from?
Bi hi mi lo?	Ditto.
Bi pui mi lo?	Where did you put it?
Bi nda mi lo?	Ditto.
Bi li mi lo lo fele ji hũ gĩ bi loni?	Where have you been these last two days that I have not seen you?
Bi mi lo ge?	Where have you been?
Kole jĩ hĩ mi lo?	Where is this letter from?
Ma li mi lo?	Where shall we go?
Mi lo ti ya na?	Where have they gone?
Mi yaka.	Which direction?
Bi ye mi? or Bi ye mi lo?	Where were you?
Mindo bi yi lo gbuë?	Where did you sleep last night?
Gĩ kọ mi mia i ya na.	I do not know where he has gone.
Gĩ kọ mi i ya na.	Ditto.
Gĩ kọ mi lo i ya na.	Ditto.
Gĩ kọ mi le i ya na.	Ditto.
Bi ya gbĩ mi lo?	Where did you go yesterday?
Mi lo gbĩ Yamba i yenge na?	Where did Yamba work yesterday?
A or O.	
A bi kei?	Where is your master?
O Jo?	Where is Jo?

*Polon or poron, far.*

I ya miando poron.	It has gone far away.
I ya poron.	Ditto.
Numui na gī toni ; i ya poron.	I did not see the man ; he has gone far.

*Mbu or bu, underneath.*

Li bu.	Go underneath.
Gbia mbu.	Come out from under.
Yo na mbu ?	Who is under there ?

*Ma, on.*

Gbelé ma.	Leave off, let go.
Hō ma.	Catch hold.
Hani gbī ma.	There is nothing on it.
Ngi pe hī ma pu.	I have done so ten times.

*Mahū, on the top.*

Nda mahū.	Lay it on the top.
Te mahū.	Raise it up.

*Hū, inside.*

Mbawé lo hū.	It is full of soap.
Kalé lo hū.	The cartridge is inside.
Ta lo hū kru.	There is a little inside.
Ngalui i la hū yia nani.	The moon is four days old.
I kpia hū.	She takes it out.

*Kpela, gbea, gbeanga, near.*

Bā pu gb'rá.	Do not put it near.
Bā dō kpela.	Do not stand too near.

*Lugo, in front, luwo, tuwo, tugo.*

I dewea lugo.	He passed in front.
Ti ya tuwo.	They have gone on in front.
Tia tuwo.	They are on ahead.

*Gulo*, in front.

Li gulo.	Go in front.
Ta gulo, Tia kulo (but <i>ngi gulo</i> = in front of him, see Prepositions).	He is ahead, they are ahead.
Lō kulo.	Stand in front.
Li kulo bi wime <i>ngi to</i> .	Run on and look for him.

*Pōma*, *wōma*, behind.

Ta pōma.	He is behind.
Na wōma.	Afterwards.

*Ndia*, *lia*, middle.

Ia ndia.	Lay it in the middle.
Pu ndia.	Put it in the middle.
Ngīrī ndia.	Tie it in the middle.
Gurī yiri ndia, or Gurī yiri ndia we.	Tie the stick in the middle.
Hei ndia, or Hei ndiei	Sit in the middle.
Wa ndia.	Come into the middle.

*Gama*, towards.

Wala gama.	Bring it to me, or forward.
Gbo bi wa kama.	What do you come for?

*Nga*, on top.

Pu nga.	Put it on top.
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*Kuha*, far. This is properly an adjective meaning *high*.

Ta kuhama.	It is far.
Mahūguhango (pronounced <i>Mah'ngwango</i> ).	Ditto.
Ma ī guhani.	It is not far.
Ī guhani.	Ditto.
Ī kuhama.	Ditto.
Numui na gī toni i ya kuhama.	I don't see that man, he has gone far.
Numui na gī toni i ya mahuguhango poron.	Ditto.
Bia kuhama loma poron?	Can you see far (from where you are)?

*Hindé jì, hindé na*, here, there (slight variations in pronunciation).

Hindé jì.	This place.
Hindeí na.	That place.
Ta hingdeí na?	Is he there?
Vandi hindeí na?	Is Vandi there?
Ī hindeí jì.	He is not here.

*Ndomeí*, on the ground. *Ndome* is a noun meaning *ground*.  
 Pu ndomeí. Put it on the ground, or floor.

*Ngitiya*, outside, in the yard, etc.

Pili ngitiya.	Throw it outside.
Jia lòi i lēma ngitiya.	A small child was passing in front.

*Ngeleya*, aloft.

I le ngeleya.	He climbs aloft.
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*Kaka*, side; *kakeí jì, kakeí na*, this side, that side.

Kaka wekei (or yekei) ma.	The other side.
Mi yaka?	Which direction?
Bē ka.	This side.
Li bi pu miaka (= mia yaka).	Put it on the far side.
Mi aka (= mi-yaka) i ya na?	Which direction has he gone now?

## ii. ADVERBS OF TIME.

(1) They are as follows—

Nā	Now.
Sange.	Just now.
Tētē.	Early.
Ha.	To-day; <i>often simply</i> now.
Sina.	To-morrow.
Gbenge, gbengeme, or gbì.	Yesterday.
Sina ndambai, or Sina ndambuai.	The day after to-morrow.
Gbenge ndamb(u)ai.	The day before yesterday.
Gbue, or kpindiji.	Last night.
Ge, gege, or hōwe.	Some time ago; a few days ago; recently.

W <sub>o</sub> .	Formerly.
Wogba, w <sub>o</sub> kpo.	Ditto.
W <sub>o</sub> polon.	Ditto.
Ke yakpe.	At once.
Peñ, <i>or</i> pei.	First.
Yese.	Ditto.
Pēpē.	Often.
Kunafō.	In future.
Kunaka.	Ditto.
Le.	Yet, still.
<i>No Mende word.</i>	Soon (for examples see under 4).
Ngōva, gba, etc. (also by subjunctive sentence).	Before.
Kina.	When (is also a conjunction).
Kina gba.	Since. (For examples of <i>kina</i> see under conjunctions).

(2) The following are nouns which are used as adverbial expressions of time in various combinations—

Kpēle, kpē, gbē ( <i>migbe lo</i> = when).	Time.
Kpoko vōlō.	Evening.
Kpindi.	Night.
Ngenda.	Morning.
Ku, fōlō, lō.	Day.
Fō.	Year.
Ngalu, ngau.	Month.

There is no word for *week*. It is translated *seven days*.

### *Examples.*

*Nā*, now.

A wa nā.

Come now (*pl.*).

Ye nā mu hei na.

He says now we are to sit  
down here.

*Sange*, just now.

Bi lima sange?

Are you going just now?

Sange mia gi ngi longa.

I saw him just now.

Sangi mia ti yá.

They have just gone

*Tētē*, early, coupled with *ngenda*.

Sina ngenda tētē mu li.      We go to-morrow very early.

*Ha*, to-day, sometimes means simply *now*.

Mū lovonī ha.      We have not been unsuccessful  
to-day.

A wa lo ha?      Will he come to-day?

*Sina*, to-morrow.

Sina ndamb(u)ai.      The day after to-morrow.  
Sina mu li dogbo wāi hū.      To-morrow we go 'bush,' or  
up-country.

Sina ma to.      To-morrow we shall see.  
Sina ndambuāi a wā lo.      He will come the day after  
to-morrow.

*Gbengeme*, *gbenge*, *gbī*, yesterday.

Bengeme ndamb(u)ai.      The day before yesterday.  
John Bull i li lo gbī ge-      Did John Bull go to work yes-  
ngema?      terday?  
I ye gbī be?      Was he here yesterday?

*Gbuē*, last night; also *guē*.

Ti yi gbuē.      They slept the night.  
Mindo bi yi lo gbuē?      Where did you sleep last night?  
Bi ndo gboli lo gbuē?      Did you drink spirits last night?  
Bi na gbōyōa guē?      Did you finish that last night?

*Ge*, recently, or *gege*.

Bi ya mi ge lo fele gē bi lo?      Where have you been recently?  
Bi ya ge mi lo fele gē bi lo?      Ditto.  
Bi mi lo ge?      Where have you been lately?  
I ye lo be ge.      He was here just now.

*Howe*, recently.

I ye lo be howe.      He was here a short time since.

*Wə, wəgba, wəkpə wə poron, formerly.*

Tamo yira mia wə,	There was once a man.
Ngi higbea wəkpə.	I have been sick a long time.
Ji wə bi wa bi hea be ?	How long have you been sitting here ?
Kea wəgba mū wai be.	It is a long time since we came here.
Bia wə na welema ?	Have you done that before ?
Ji wə gi ndea, nge, ba dogboi luwi.	I told you before not to clear the bush.
Gɪ hani longa wə poron.	I saw the thing long ago.
Gɪ hani longa wə hūgu-hango.	Ditto.

*Ke yakpe, at once.*

Bi ji wiri keyakpe.	Do this at once.
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*Peñ, pei, or pē first.*

Ji wiri pē.	Do this first.
Mu hei peñ fōlī gbia.	We sit here until sunrise.
Mawulu peñ njei i wa.	Wait until the rain comes.

*Yese, first.*

Ta yese wa.	He comes first.
Bia yese wa.	You come first.
Ji yesé wē.	Do this first.
Ji yesé wili peñ.	Do this first.
Ji yesé wani bima.	This one came before you.

*Pēpē, often.*

Bi wama be pēpē.	Do you often come here ?
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*Kunafō, kunaka, in future.*

Kunafō ba ji wiri.	In future you will do this.
Kunaká ba ji wiri.	Ditto.
Kunafō bā pe hē.	In future do not do so.

*Le, yet.*

Bī yā li le ?	Have you not gone yet ?
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(3) *Before, formerly, etc.*

*Before* is expressed in a variety of ways, as illustrated below.  
See also *peñ*, *wə*, *yese*.

Bi numui na golo ngōva ?	Did you know that person before ?
Gĩ ngi golo ngōva.	I knew him before.
Gĩ ngi gō ngōva gbī.	I did not know him before.
I ngenda ve lo mu we ī yā li.	He said good-bye to us before he left.
Ji wili peñ bī yā li offici hũ.	Do this before you go to the office.
Bi ji wī gba ngī yā li.	Do this before I go.
Ji lo ba pe bī yā li gengemi.	Do this before you go to work.
Bi wani pele ji ngōva ?	Have you come this road before ?
Bi na doilo ngova, <i>or</i> ngōva- ma ?	Have seen that before ?
Ji yese wani bima.	This one came before you.
Bī ya miando bi wa bi ji we.	Before you go there come and do so.
Ma li lo peñ ngelei ī yā wa.	We will go before daylight.
Ji wō ngi ndea, ngē, bā dogboi luwi.	I told you before not to clear the bush.
Bia wō na welema ?	Have you done that before ?
Bi ya na wō ngova ?	Have you been there before ?
Bi ya na yira ?	Have you ever been there ?

## (4) Miscellaneous expressions relating to time.

Be gbele.	Just now.
Ku yeká ma.	Another day, another time.
Lō yeká ma.	Ditto.
Ngau lōle mia a wa ?	In how many months will he come ?
Bi lima yengema ngau woita va.	You are going to work for six months.
Fō lōle ?	How many years ?
Fōlō yira.	One day, <i>i.e.</i> period of daylight.
Fō yira.	One year.
Lō lōle ?	How many days ?
Ku fere, <i>or</i> Lō fere.	Two days.
Fōlī ji hũ.	To-day (a more emphatic form than <i>ha</i> ).

Fōlī jī kpeñ.  
 Fōlō ngundiei.  
 Ku gbī ma.  
 Ye, ikpemé i leinga.  
 Ke i hueí wā pu a ngendé na.

Migbele lo bi wā be?  
 Ye, bi ngi mawulu kru.  
 Ngau nani i Sandi hū.

Ke i ya hū-i-yi fele.

Fō yira soi gī bi loi.

Fō yira i dogboi hū.  
 A kpindi.  
 Kpindi ji.  
 Fō dewengoi.  
 Fō neni ma mbe le lo.

Bi li mi lo lō fele jī hū gī bi  
 loni?

Ngalui i la hū yia nani.  
 Ma li lo a ngenda vōlī.  
 Nga yi pu mahū lolu nya  
 wama.

Nga yi woita iwofelema nya  
 (lo) wama.

Lō wofera nya wama.

Kpindi jī pi ngī yīni.

Ti me a kpindi na.

Folī gbā ke mu ya.

Ngī yeto bingi ga li lo dogboi  
 hū.

Gī ko ; be (i. e. gbe) ngewo.

A wa lo kaká.

Tato kaká.

Yeka a gbowu nyama jī va.

Bi gbahā pei jī va.

All this day.

Midday.

Everyday.

He says the time is late.

And he killed ten animals that  
 morning.

When did you come here?

He says, Wait for him a little.

She was four months in the  
 Sandi bush.

And he went away for two  
 days.

I have not seen you for a whole  
 year.

He was one year in the bush.

To-night.

Last night.

Last year.

Next year we will cut (the  
 bush) here.

Where have you been these  
 last two days?

The moon is four days old.

We will go at sunrise.

I will come in a fortnight.

I will come in a week.

Ditto.

I did not sleep all night.

They ate that night.

At sunrise we go.

I intended yesterday going to  
 the bush.

I don't know ; wait till day-  
 light.

He will soon come.

Begin soon.

I shall soon be tired of this.

You will soon be tired of  
 this.

Bi na wei lo bi wa sange.	As soon as you have done that come.
Bi luva gbī mi lo ?	Where did you spend the day yesterday ?
I tewea poma kpeñ.	He spent all the day cutting.
Kina gba ngi wani ngī bi lōi be.	Since I came I have not seen you here.
Ti yī na sawa.	They spent three days there.
Kia ha wu wani migbe mia i lini ?	How long is it since he went away ?
Kina ha gba wu wani gbe yenge lo wu peni ?	Since you came here what work have you been doing ?
Kpindī wa.	Night comes.
Kpindī welea.	Ditto.
Ngelewo sina mu li na.	We will go there at daybreak to-morrow.
Lō wōita i bumbu ndome.	After six days he picked himself up.
Mahei na fō i lewe nani i gbate gboñ.	That king for over four years increased in wealth.
Ngau lōle mia mu kei a wa ?	In how many months will master come ?

### iii. ADVERBS OF AFFIRMATION AND NEGATION.

Ī or Ē.	Yes.
Er er.	No.
Sao, sago.	No (emphatic).
Hiye.	Certainly.
Kere ?	Is it not so ?
Yā, lā, mā.	Not.

A question is often answered in a few words similar to those used in asking the same.

### iv. ADVERBS OF MANNER, INTENSITIVES, ETC.

Adverbs of manner follow the verb they modify. They are numerous, numbering in all some hundred and fifty. A large proportion of them seem to have a very limited use, and are possibly only employed to modify certain verbs to

which they specially belong. In their etymology they seem to have no connection with any other part of speech. In English, adverbs are largely formed from adjectives by the addition of the suffix *ly*, other European languages having a corresponding suffix. But Mende, though richer than some other African languages in adjectives, does not adopt any similar formation. An approach to it may, however, be considered as made in the use of the preposition *a*, *with*, with a noun, as *a pime*, with running, *a kaso*, with cunning, *a tonya*, with truth. Some adjectives also, as *gboto*, many, are used as adverbs.

*Examples.*

I ya a pime.	He ran off.
I penga a mamagé.	He acted foolishly.
Tewe gbotongo.	Cut plenty.
Tewe gboto.	Ditto.
I mea gbi.	He ate all.
I pei lo a nguwumage.	He did it of his own accord.
I ndöi le gboto.	She bore plenty of children.
I ndenga le gboto.	Ditto.

The following *adverbs of manner, etc.*, are in common use—

Gbama.	To no purpose, for nothing,
Gboma.	Again.
Gboñ.	Very much.
Kā.	Very much.
Káká.	Quickly.
Lele.	Slowly.
Le.	A little.
Lome-lome.	Cautiously.
Lenga.	Together.
Tenga.	Perhaps.
Ni, or hí.	So, thus.
Panda.	Properly.
Tē (much drawn out in speaking).	Continuously.
Wā.	Very (is the adj. <i>great</i> ).
Yeka, yeke, kine.	Nearly.

*Examples.*

Kpekpengo le gbama.	It is good for nothing.
I fei lo nya we gbama.	He gave it to me for nothing.
Wa gboma yira.	Bring one more.
Wa fere gboma.	Bring two more.
Wa gboma fere.	Ditto.
Hokeí gboma le ?	Is it another guinea-fowl ?
Bise, kā, kā.	Thank you very much indeed.
Ndakpei ! je gā ngurí-oh.	Friend ! hurry up with the stick.
I lembinga kā.	He delayed very much.
I pò, kā kā.	He cut hard.
Wa káká.	Come quickly.
Pe káká.	Do it quickly.
Jia lele.	Walk slowly.
Jia lome-lome.	Walk cautiously.
Maw'u (mawulu) le.	Wait a little.
Tato le, or Tato gboma.	Begin again.
Wu fere a li a lenga.	You two go together.
Pe ñi.	Do it so.
Pe panda.	Do it properly.
Bā dōla sowi.	Do not stand too near.
Bi wolonga tē, bē gbē ?	You have cried a long time, will you not stop now ?
I ye jama tē, ke i numu gbī loni.	He was walking continuously, and he saw nobody.
Bā nyoko we gboma. <sup>1</sup>	Do not do so again.
Bā yā na wī gboma.	Ditto.
Tenga mu li dogboi hū sīna.	Perhaps we shall go into the bush to-morrow.
Kunafo bā pe hī.	Do not do it so in future.
Kunafo bā na nyoko wili. <sup>1</sup>	Ditto.
Njei yeka i wa.	The rain will soon be here. (lit : The rain has nearly come.)
I ye kine guláma.	It was nearly falling.
Yeka i ha.	He is nearly dead.

<sup>1</sup> *Nyoko* is a noun, meaning 'manner.'

## v. How?

The English *how* is expressed in many different ways as the following show—

Fɔ̃ lɔ̃le bi kenye ji hũ?	How many years have you been in this country?
Lɔ̃le mia á ná?	How many are there there?
Nunga lɔ̃le bi soa?	How many men have you obtained?
Nu lɔ̃le mia ti bi yeya?	How many men have you?
Gbe jongo lo a ji?	How much is this?
I ye na ho?	How is it then?
Ta mia ga ye pe?	How am I to do it? What am I to do?
Tě, ma ye pe mu mbei ji me?	They said, How are we to eat this rice?
Ke angie ga ye pe.	Show him how to do it (how I do it).
Fɔ̃ lɔ̃le? lɔ̃ lɔ̃le?	How many years? how many days?
Nwoni na ba ye tɔ̃li?	How do you call that bird?
Ji wo bi wa bi hea be?	How long have you been sitting here?
Lɔ̃ lɔ̃le bi ji weni?	How often have you done this?
Ji a hije be a li Mɔ̃fwe jia lɔ̃le?	How far is it to Mɔ̃fwe?
Be ta Mɔ̃fwe jia lɔ̃le?	Ditto.
Ba ye ji luli?	How do you call this?
Nga tuli a . . .	I call it . . .
Ta, or ti, tuli a . . .	They call it . . .
Kia ha wu wani migbe mia i lini?	How long is it since he went?
Ngau lɔ̃le (mia) mu kei a wa?	In how many months will master come?

## CHAPTER VIII

### PREPOSITIONS

THERE is only one preposition properly so called in the Mende language, viz. *a*, with. The others are all postpositions. As, however, the word preposition is a recognized grammatical term it is more convenient to adhere to it. The reason for the idiom is not far to seek. A large number of the words used as prepositions are actually nouns, and the others, of which the derivation is not immediately apparent, are probably so by origin. Taking, therefore, the phrase *Ta pelei woma*, he is behind the house, it is seen at once that it can be translated, 'He is (at) the house's back,' *woma* being a noun meaning *back*, and the qualifying or possessing noun coming first in Mende as it also does in English. The noun, therefore, which is employed as a preposition is placed last.

There are no words for *from*, *without* and *out*. Prepositions representing *in* or *at*, etc., are used coupled with verbs whose sense is *exit*. Examples are given below.

#### *List of Words used as Prepositions.*

- (1) Preposition preceding the noun—*a*, with
- (2) Prepositions following the noun.

We	or	ye	(according to	To.
		euphony)		
Ma.				To.
Gama.				To, towards.
Va.				Of, for, and also the <i>to</i> in the infinitive mood.
Mahū.				Upon.
Gulo, lugo.				In front.
Tenga.				Together with.

Of the above, *ma*, *gama*, *mahũ*, *gulo*, *tenga* are used also as adverbs ; *va* (as *fa*) is used as a conjunction. *A* and *we* therefore are the only ones that can be classified under prepositions, and under no other part of speech.

(3) Nouns used as prepositions. They follow the noun they govern.

Ngama (yama) (lit. eye or a face).	Before.
Labu (mouth—under).	Ditto.
Wōma.	Behind.
Kākā.	Side.
Kpela.	Near.
Ngeya (lit. hand).	With.
Ndia.	Middle.
Mba.	On top.
Ya (lit. edge).	Ditto.
Mbu.	Under.
Hũ.	In.
Gohũ.	Inside.

#### EXAMPLES.

*a*, with, etc.

Following the verb *gbate*, make, construct.

Ti hege gbate a gulĩ ji.      They make soap of this tree.

Following the verb *gili*, think.

Ye, bā gili á ná.      He said, Do not worry about it.

Following the verb *go*, give, or present with.

I ti goa a mehe.      He gave them food.  
Sina ga bi go lo a hale.      To-morrow I will give you medicine.

Following the verb *gũ*, can.

Ī gu a lila.      He cannot go.

Following the verb *henga*, dream.

Ke nyapui be i hengá a pumoi.      And the girl dreamt of the white man.

Following the verb *jā*, touch.

Bā jā a tiē. Do not touch them.

Following the verb *ke*, show.

Ke i angiē ga ye pe. Show him how to do it (how I do it).

Ke i hūgenga a ngi hiní. And she told everything to her husband.

I ngi mayia ge a ngi kei. She complained to her father.

Following the verb *li*, go.

Mu li a pelé na mu waila. We go the road we came.

Li a ngiē. Take him away.

Following the verb *lō*, want, like.

Nya longo a mehe. I want food.

Gī loni á ná. I do not like that.

Following the verb *dōlō*, dislike.

Ti lōlō a ngiē nu gbate va. They disliked him because he was rich.

Following the verb *ndondo*, cease.

Ndondo a sore ! Stop that noise !

Following the verb *tōtō* or *tatō*, begin.

I tōtō a wōla. She began to weep.

I tōtō a nyandela. It is beginning to improve.

Following the verb *wa*, come.

Bī wai lo a njei ? Have you brought a complaint ?

Bī wai lo a ngiē ? Have you brought him ?

Wā kolé = wa a kolé. Bring the paper or book.

Following the verb *yōnga lewe*, boast.

Ke i yōnga lenga a nasia And he boasted over all of gbele. them.

Following the verb *pe* or *we*, do.

Gbo ba pe a gurī na. What are you doing with that stick.

Other verbs sometimes admit of the same construction.

I ti dewe a fefe.

He sent them two by two.

*We* or *ye*, to, for.

Wala nya ye.

Bring them to me.

Tē, ngi wala bi ye.

I was told to bring them to you. (lit. They said, I bring to you.)

Ye lo bi wani a golé ji ngi ye?

Who have you brought this book for?

Ye lo i kolé fe bi ye?

Who gave you the book?

Tē, mā kulu ngi ye.

They said, We do not agree to him.

Ji lō nya we.

Lift this for me.

Gbele, bē luma nya we?

What is the matter that you do not answer me?

I ya miaka (we).

He has gone in that direction.

I yala a pīme ngi lenga we.

He ran off with it to his children.

Ta pe yakama we.

It is somewhere round about the house.

Wā yenge silōi we.

Do not work for the spider.

Mu mbeí yilinga gengeb'ra we.

We have cooked rice for the labourers.

I ya ngi yei ye.

He has gone to his own country.

*Ma*, to.

Dē ngi ma.

Tell him.

Wa kakéi ji ma.

Come to this side.

Wa bi gbo nya ma.

Come and help me.

Hou na ma.

Catch hold of that.

Mbowé yakpa kotī ji ma.

Sharpen the knife on this stone.

Njia nya ma.

I have a complaint.

Ke ti hitia mbei ma.

And they reached the rice.

A gbe soré ma.

Leave off making that noise.

Ndole ti ma.

They were hungry.

Bē gu na ma.

Cannot you do that.

Lō yeká ma.

Another day.

Kotī nya nwona nya gowé ma.	A stone has cut my foot.
Hūei jī i ndowī boa ndolé ma.	This animal dug the hole in the ground.
Ba ngi lo lo pelé ma.	You will see it in the road.
I ndōmé gbia ngi ma.	He took off his shirt.
Nda table ma.	Lay it on the table.
Njī bi gbakima.	Lower it on your shoulder.
Ke i ngi lokoi lōa dōméma.	And he pointed his hand to his shirt.
I nye gbia njeí hū, i pua ngiyé ma.	He took the fish out of the water and put it on the bank.
Gbonda ngi ma i wa.	Compel him to come.
Mu li jieisia ma ke mu wai.	We have been for a walk and we have come (back).
Nga na ma kolo.	I shall try that.
I hite peli wāi ma.	He reached the road.
I gombui dōa kpāléma.	He put fire to the farm.
Ke ti punga ndolema.	And they planted it in the ground.
I tōnga ti ma pelihū.	He followed them into the road.
Mu gbi mu hite mu yeí ma.	Let us all go and meet our mother.
Nya gbāi lo bima.	You are indebted to me.
Nya gbāi bia.	Ditto.
Ngī gbāi lo nyama.	I am indebted to him.
Jo ngī gbāi lo Wuseni ma pun yira.	Wuseni owes Jo one pound.
Ta ngī banga ti gboni hini yira ma.	She and her friends shared one husband.
Gele na ma, or gele ma.	Stop that.

*Ma* is generally used after the verb *to go* when a place is not specified. When the place is mentioned by name no preposition is necessary. When another verb stands subordinate to the verb *to go*, the subordinate verb is treated as a pure infinitive, as *tī ya yīma*, they have gone to sleep; or as a verbal noun having the suffix *ma*, which takes all the inflections of a noun, as *tī ya tī yīmē* (indef. *yīma*), they have gone to their sleeping-place.

Mu li Sekondi.  
 A mu li nya kpāi.  
 I ya gbōma.  
 I ya ngōli bōma.  
 Mu ya yengemé.  
 Ke i ya jejiámé dogboi hū.  
  
 Li bi yengemé.  
 Gī ngi lima gō.  
  
 Ke ti ya mehe go'eme.  
 Gbo bi wa pema nya gbeanga?  
  
 I ya nye gbeme njei hū.

We are going to Sekondi.  
 Let us go to my farm.  
 He has gone to the w.c.  
 He has gone to piss.  
 We go to work.  
 And he went for a walk in  
 the bush.  
 Go to your work.  
 I do not know where he has  
 gone.  
 And they went to find food.  
 What are you coming to do  
 with me? (lit. Near me.)  
 She went to catch fish in the  
 water.

*Gama*, towards, at, etc.

Li bi nwoni gama gbe.  
 Li mehé gama bi wala mu me.  
 Kolé ji wumbu bi kei gama.

Wala gama.  
 Ti wa nja yela gama.  
 Fomemoi i hei lo selé gama.

Numu yira lo nya gama.  
 Numu yira dō nya gama.  
 Numu yira tewé nya gama.  
 Wuseni i ya kōle gama.  
 Li bi pelei gama gbe.

I hei lo sele gama.  
 Wuseni lo Sandi gama.  
 Li ngi gama.

Go look for that bird.  
 Go and bring our food.  
 Take this letter to your  
 master.  
 Bring him forward.  
 They came to some water.  
 A man with a whip sat at the  
 banana tree.  
 One person is with me.  
 Send one man to me.  
 Ditto.  
 Wuseni has gone for letters.  
 Go and have a look at the  
 house.  
 He sat at the banana tree.  
 Wuseni is with Sandi.  
 Go for him.

*Va*, for, of.

Gboyei i gbekpe gboliva.

Hale wu pundisia va.

Salt water is not good to  
 drink.  
 Medicine for your mosquito  
 (bites).

Mu ya me va.	We are going for food.
Kale ji ta nwonisia va.	This cartridge is for birds.
Ti lōlō a ngie nu gbate va.	They disliked him because he was a rich person.
Ke nya va navo gbī nya yeya.	And as for me I have no money.
Bia lo nya va.	You belong to me.
Bī nya va	You are not here for me.
Bi be yo va? Ngi be bia va.	For whom are you here? I am here for you.
Ke i ya dogboi hū nduwi va.	And he went into the bush to clear a farm.
Hani ji ī kpekpeni hani gbī va.	This thing is good for nothing.
Ji nyandengo bō va?	Is this good for anything?
Ye, ngi wala bi va.	He said I was to bring it for you.

*Mahū*, upon.

Pu kaña mahū.	Put it on the box.
Nda table mahū.	Put it above the table, <i>i. e.</i> on something on the table (on the table is <i>ma</i> ).

*Gulo*, before.

Lō ngi gulo.	Stand in front of him.
Ta pē gulo.	He is in front of the house.
Li bi hei ngi gulo.	Gosit down in the way for him.
Ta ngi gulo.	It is in front of him.

*Tenga*, along with, towards.

Bē yepe nya lenga?	Will you not talk with me?
Moremo a ti lenga.	Some of them were More men.

*Yama*, *ngama*, before.

Kpā ngi yama.	Count it in front of him.
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*Labu*, before.

Ta (lo) pe labu.

It is in front of the house, *i.e.*  
just at the door.

Gulá ngi labu.

Throw it down in front of him.

*Luwu, tuwu, lugo, tugo*, before.Ti tenga ta jia ngi lugo, ipe-  
keisia ngi woma.Some walk in front of him,  
some behind.

Ta pē lugo.

He is in front of the house.

Pu ngi lugo.

Put it before him.

*Wōma*, behind.

Ta njei wōma.

He is across the water.

Ta lo nya wōma.

He is behind me.

Ku sawa wōma.

After three days.

Na wōma.

After that.

Li pelei wōma.

Go behind the house.

Njiei jigande bagbianya wōma.

Do not repeat what I say.

A mu li njei wōma.

Let us cross the water.

Numu yira pē gohū numu yira  
lo pe wōma.One person is inside the house  
one is outside.

Ta pelei wōma.

He is outside the house.

*Kaka*, side.

Ta pe yaka ma we.

It is somewhere round the  
house.*Gbela, gbeanga*, near.

Bā lō gbī ngombui gb'ra.

Do not stand too near the fire.

Bā pu gb'ra.

Do not put it near.

A mu jia njei gbeanga.

Let us walk close to the water.

Tia mu gbeanga.

They are near us.

Ti la mu gbela.

They approach us.

Gbo bi wa pema nya gbeanga?

What are you coming to do at  
my place?

I kpāle la tei gbela.

He laid out a farm near the  
town.

*Ngeya*, with.

Mbogbwéí lo Wuseni yeya.	The cutlass is with Wuseni. (lit. The cutlass is in Wuseni's hand.)
Ta bi yeya.	It is with you.
Ī ngi yeya.	It is not with him.

*Lia*, middle.

Hei ndéndeí lia.	Sit in the middle of the boat.
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*Mba*, upon.

Te wumba, <i>or</i> Te bi wumba.	Raise it on your head.
Ngulu wumba.	On the tree-top.
Ke i gbólé gbia wumba.	And he took off his hat from his head.
Ti punga ngi wumba.	They put it on his head.
Bi bǝré wē bumba (= bi wumba).	Put on your hat.

*Ya or nga*, upon.

Pu ngombui ya.	Put it on the fire.
Hele fǝlí ya.	Hang it in the sun.
Ngulí ya.	On the tree.
Kǝwí pu kǝlí ya.	Put wood in the fireplace.
Ī ya kpoyei ya.	It has gone over the sea.
Ke i bumbui welenga nga.	And he set the fish-trap on top.
Ngelewo i wa kale ya.	At daybreak he came to the fish-weir.
Ke i mbǝmbui gbia kalé ya.	And he took the trap off the weir.

*Mbu*, under.

Pē bu.	Indoors.
Ī gbia pebu.	He comes out of the house.
Yo na mbu?	Who is under that?
Li bi pebu gbe.	Go look inside the house.
Gi ya pebu.	I go home.

*Hũ*, in, inside.

NOTE.—*Hũ* is used as an affix to emphasize nouns which are material objects. It is attached to the indefinite form, as *nja*,

*njāhū*, water ; but *njei hū*, in the water. *Ta, tahū*, the town ; but *tei hū*, in the town.

Nya gurī hū.	I am in the tree.
I hitia ngulī hū.	He came down the tree.
Pīli njei hū.	Throw it into the water.
Pu njei hū.	Put it in the water.
Kolé jī pu kaña hū.	Put this paper in the box.
Ta nji hū.	He is asleep.
Mu de ngiyefhū.	Let us cross the hill.
A mu li tei hū.	Let us return home, <i>or</i> Go into the town.
Gbeva bi lembi hū ?	Why are you late ?
Bi li milo lō fele jī hū gī bi loni ?	Where have you been these last two days ?
Njei lo pele hū.	The road is under water.
I de ngeleya ngulī hū.	He climbs the tree.
Fōlī jī hū.	To-day.
Ba gbia fofu ( <i>or</i> fofui) hū.	Do not expose it.
Wa pe gohū.	Come inside the house.

#### FROM, OUT, WITHOUT, ABOUT.

There are no separate prepositions for *from*, *out*, *without* and other similar words which have a sort of negative sense. They are expressed by words signifying positive position coupled with a verb of motion from.

#### Examples of *From*.

Bi na kpia ngi yeya.	Take that from him.
Bi na bumbu ngi yeya.	Ditto.
Nga nyahei gbia lo bi yeya.	I will take the woman away from you.
I nya yahumanga (to steal is <i>huma</i> ).	He stole from me.
Sumba geya (= ngi yeya).	Snatch it from him.
Hō ngeya.	Ditto.
I hijéa ndome.	He got up from the ground.

#### *Out*.

I gbiai lo pebu.	He has gone out of the house.
Gbia ndendei hū.	Get out of the boat.

Ta pelei woma.  
 I gbia dogboí hũ.  
 I nye gbia njei hũ.

He is outside the house.  
 He came out of the bush.  
 He pulled the fish out of the water.

*Without.*

Bere gbī ngi ma.

Without trousers.

*About.*

De nya ma kina ti ye ha jiani.  
 Wu ye ha jiani ?

Tell me about their palaver.  
 What was the discussion about to-day ?

Hũge angē panda.  
 Ndapi ti koni nda lōni gbo ma ?  
 Ndapi nda hije gbo ma ?  
 Gbọ wani a ndapi ?  
 Njieí na lo navo va.

Tell me all about it.  
 What did you fight about ?  
 What did the fight arise about ?  
 Ditto.  
 The affair was about money.

## CHAPTER IX

### CONJUNCTIONS

CONJUNCTIONS in the Mende language are few in number. A sequence of short direct sentences is made use of, each preceded by 'Ke, and'; or, if the subject is getting out of control, 'tamia, also, further' is put in to keep up the connection. Disjunctive conjunctions proper do not exist. The contrast of a positive sentence with a following negative sentence, or *vice versa*, either with or without the assistance of a conjunctive conjunction, supplies the necessary distinction.

Some of the words in the following list of conjunctions might equally well be treated as adverbs.

Ta, *and* ; only joins nouns, not sentences.

Ke, *and* ; it can also be translated *but*. It is, however, not an emphatic *but*, which does not occur.

Be, *even, also, too*.

Jibe, *kebe, although*.

Ina, *if, supposing*.

Kina, *kea, kia, when, while, like*.

Ji, *when, if*.

Ko, *so that*.

Ngiye, *except*.

O, *or, or nor*.

Tabao, *neither*.

Tamia, *also, further*.

*Therefore* = Jiva, tamia, famia, fa le, ta ji, ta va.

*But*. No word. See examples.

*And, ta, ke.*

Hindōi ta nyahei.	The man and the woman.
Ji ta ji le.	It is this and this.
Ke i ya.	And he went away.
Nyahei na ke ngi lōi ti ya dogboi hū.	That woman and her child went into the bush.
Fōlī gbia ke mu ya.	At sunrise we go.
Ji ta ji ti mahē-u lo.	This and this are equal.

Pronouns joined together have a special construction, which see under 'Pronouns.' A similar construction prevails when pronouns are joined with nouns.

Ke ta ta ti ya.	And he and she they went.
Mā Wuseni mu ya.	I and Wuseni we went.
Hindei gbi bi lina, mā bia ma li na.	Wherever you go, you and I will go together there.
Bia wa Wuseni a li mia.	You and Wuseni go there.
Ke ta ngi kei ti gome.	And he and his father met.
Mu li ma nya ndewe.	Let us go, I and my brother.

*Be, even, also, too, Ji be, ke be, although.*

*Be* never occurs as the first word in the sentence. It follows *ji* and *ke*, and the meaning of the combination is *although*. *Be* may be regarded as an adverb, but it is more convenient to treat it with conjunctions. It must not be confused with *be* here.

Nya be gē bi go.	I will certainly not give you any.
Ndakpalōi be ī pe lōi koti- ma.	And the young man did not build the house on the rock.
Ke bawé be i gbale la.	And the 'maggot' also laid out a farm.
Yira be ī na.	Not even one is there.
Ke be nyawo ī le gbe i wa i ji wiri.	Although (=and indeed) he is not mine (one of my men), let him come and do this.

*If = ina, etc.*

*If* is rendered in a variety of ways. The conjunction *ina*

may be employed, or a leading conditional sentence, in the perfect tense, etc.

Ina ga wa lo nga nde lo bima.	If I come I will tell you.
Nga ye wama ngandelobima.	Ditto.
Ina ngē wa nga nde lo bima.	If I do not come I will tell you.
Fōlī gbiai lo ke nwonisia ti wa.	If the sun came out the birds would come.
Bi nduwenga lo, bē mbei me.	If you clear the ground you will not eat the food.
Bi penga lo, ba ha lo fe.	If you do it you will surely die.
Ye, bia bi lini siloi yengeme, bē mehe nene me.	He said, If you go and work for the spider, you will not eat nice food.

*Kina, kea, when, as, etc., etc.*

Kia ji na ; kia na na.	Like this ; like that.
Kia ngombu na.	Like fire.
Li bi wala kia ji na.	Go bring one like this.
Kea wogba mū wai be.	It is a long time since we came here.
Kina i ngi vogba kasiloi i gbenda.	When it beat him the spider snatched the fruit.
Kea bi nya gbe gē bi go.	If you drive me away I will not give you any.
Kina gba ngi wani ngī bi loi bē.	Since I came I have not seen you here.
Kia wō bi nya njei gbeni nga bi wā lo.	Since you drove my mother out in former times I will kill you.
Kia nā mabie mu longa.	Since now we see each other.
Kea bi ya lo.	I suppose you are going.
Kia ha wu wani migbe mia i lini?	How long is it since he went?

*So that, in order that, ko, or usually only consecutive sentences.*

Ji gbate gi kō <sup>1</sup> lo.	Do this so that I may know.
Gbate kea gi ji we la.	Do this so that I can do it myself.
Kō i ngi gōle.	So that he might try him.

<sup>1</sup> Kō here means 'know.'

*Therefore, ji va, fale, famia, ta ji, ta va, tamia.*

Ta ji bi hanga.

Therefore you have died.

Ta va, ye, mu lima na.

Therefore he said, Let us go there.

Ngī yengé ī nyandeni tamia (or famia) ngī ngī gbeni.

His work was not good, so I dismissed him.

*Tamia, further.*

Ngē, ā nya la ge; tamia ā nya hinda hūge a ngī wongeisia.

I said, She must not mention my name; further, that she must not talk about my affairs to her relations.

Tamia ga ye pe ?

So how am I to do it ?

*Except.*

Numu gbī nya lōi jolo ke a pe lō kotima.

Nobody shall marry my daughter except he build a house on the rock.

*Neither, nor; either, or, tabao, o.*

Ngī ye (or yema) ji tabao gī ye (or yema) ji.

I said, Neither this nor that.

Ndak palōi be ī pe lōi kotīma, nyapōi be ī ngī loko wuai mbei bu.

The young man neither built his house on the rock nor did the woman put her hand under the rice.

Ji fere le ngā yema.

I said neither of these.

Gī ye jī, gī ye jī.

Ditto.

O kea ijī be na ?

Or one like this ?

*Ji, when.*

Ji wo ngī ndea nge, bā dog-boi luwi.

I told you before not to clear the bush.

Ji wo bi wa bi hea be ?

How long have you been sitting here ?

*But.*

The contrast of positive and negative sentences supplies the equivalent.

Ye, Bi ji wī, tamia ye, bā na wī.

He said do this, but not that (lit. further he said, do not do that).

## CHAPTER X

### INTERJECTIONS

The following are the most common—

*OH*, suffix, added especially when calling out in a loud voice to add emphasis, as—*A mu li-oh, let us go.*

*E* is also used in this sense as—*Sandi-e, i. e. calling Sandi's name.*

*O, O ; O Ngewo, O God.*

*Ko ! ah !* an exclamation of surprise.

*Ä ! ah !* ditto.

*Ombo ! don't ! ndakwé' mbo ! friend, don't !* an exclamation of warning.

*Sig, a curse = don't care.*

*Ühü (er-hér),* an exclamation of pleasure on grasping a fact.

*Hoe ?* An interrogative particle, equivalent to—shall we ?

## PART III

### VOCABULARIES

NOTE.—The accent in the definite is on the last syllable.

#### I. FURNITURE, UTENSILS, ETC.

Indefinite.	Definite.	English.
The English word.		table.
Kpakali.	kpakali.	arm-chair
Hewuru.	hewuri.	seat, stool (lit. sit-wood).
Kpuko.	kpukōi.	bed.
The English word.		pillow.
Tenti.	tenti.	mosquito-net.
Kaŋa.	kaŋa.	box, chest.
Kpangba.	kpangbe.	broom.
Ndīvale.	ndīvale.	broom or fly-brush.
Fe	fei.	pot.
Mita.	mite.	spoon.
The English word.		fork.
Mbowa.	mbowe.	knife.
Sani.	sani.	bottle.
The English word.		glass.
Mbōla.	mbōle.	cup.
Peleti.	peleti.	plate.
Kalu.	kalui.	basin.
Mbōli.	mbōli.	ditto
Meme.	meme.	looking-glass.
Faji.	faji.	(brass) kettle.
Washi = watch.		clock.
Kpegbe.	kpegbe.	comb.

No Mende word. Mori word is *Fayafōnɔ̃*, pen.

No Mende word. Mori word is *Luave*, ink.

*Parts of a pot.*

Indefinite.	Definite.	English.
Fei dagbola.	fei dagbole.	stopper.
Fei mbōlō.	fei mboli.	neck.
Fei kohū.	fei kohu.	body.
Fei togbula.	fei togbule.	bottom.
Samba.	sambe.	broad, open basket.
Tekpe.	tekpe.	closed basket.
Kāhā.	kāhei.	basket.
Kōnda.	kōnde.	mortar.
Ngala.	ngale.	mat.

## II. IMPLEMENTS, ETC.

Mbowa.	mbowe.	knife.
Mbogba.	mbogbwe.	cutlass.
Kpogbo.	kpogbwe.	hammer.
Hipo.	hipoi.	heavy hammer.
Kpakpa.	—	to hammer.
Kpato.	kpatoi.	cutlass.
Konu.	koni.	axe.
Gbānya.	gbānye.	pincers.
Buma.	bume.	gimlet.
Kegbwi.	kegbwi.	awl.
Kali.	kali.	hoe.
Sowi.	sowi.	saw.
Geñe.	geñe.	saw (Not known by all Mendes).
Goli.	goli.	scissors.
Londema.	londeme.	nail.
Londema mumu.	londema mumui.	small nail.
Ndoli.	ndoli.	hook.

## III. COLOURS—ADJECTIVES.

Teli.	dedeli, telingo.	black.
Kole.	gogole, golengo.	white.
Kpou.	kpogbou, gboungo.	red, brown.
Bulw.	bulungo.	blue.
Pune.	punengo.	green.
Ngahūpu.	ngahūpungo.	variegated.

## IV. METALS.

Indefinite.	Definite.	English.
Kani gbolo.	kani gboli.	gold.
Kani gōle.	kani gōli.	silver.
Tongo bolo.	tongoboli.	copper.
Tongo.	tongoi (tongwe).	brass.
Kolu.	koli.	iron.
Sumbu.	sumbui.	lead.

## V. PARTS OF THE BODY.

NOTE.—In addressing any question to a Mende about the following, the beginner is recommended to prefix *ngi*, his, to each word. The softened form of the initial consonant must then be used, also the definite form.

Indefinite.	Definite.	English.
Ngu.	nguī (wui).	head.
Tāwa.	tawe (dawe).	forehead.
Ngama.	ngame (yame).	face, eye.
Hokpa.	hokpe.	nose.
La.	lei.	mouth.
Ne.	nei.	tongue.
Laguru.	laguri.	lip.
Ngongolu.	ngongoli (yongoli).	tooth.
Yele-yongolu.	yele-yongoli.	front-teeth.
Bato.	batoī.	back-teeth.
Kpono.	kpone (gbone).	brain.
Kpokpo.	kpokpoi.	chin.
Ngōli.	ngōli (wōli).	ear.
Ngonge (?).	ngonge (gonge).	back of head just above the neck.
Mbōlō.	mbōli.	neck in front.
Mbō gohū.	mbō gohúi.	throat itself.
Mbō woma.	mbō womei.	back of the neck.
Mbōli gōtu.	mbōli gōtī.	apple in the throat.
Ngama bweka.	ngama bweké (ya- mabweke).	eyebrow, <i>or</i> eyelash.
Kpele.	kpele.	beard.
Ngundia.	ngundiei (wundiei).	hair of the head.
Njōmbō.	njōmbōi (yōmbōi).	hair of the body, plumage of birds.
Ndega.	ndege.	hair round the private parts.

Indefinite.	Definite.	English.
K <sub>o</sub> lo.	k <sub>o</sub> le (g <sub>o</sub> le).	skin.
Ndīma.	ndīmei (līmei).	chest.
K <sub>o</sub> ̄.	k <sub>o</sub> ̄i.	belly.
Kohū.	kohui (gohui) <i>or</i> koihū.	belly.
Gombu.	gombui.	lower part of the belly.
Hama.	hame.	waist.
Pōma.	pōmei (wōmei).	back.
Kaka.	kakei (gakei).	side.
Ngōto.	ngōtui.	backside.
Ngowo.	ngowi.	back below the waist.
Hokpo.	hokpoi.	navel.
Yōvota.	yōvotēi.	testicles.
Mbulo.	mbule.	penis.
Ngoli.	ngolī (wolī).	tail.
Nini.	ninī.	breasts.
Toko.	tokoi (lokoi).	hand, lower arm.
Yeja loko, <i>or</i> yejama loko.	yeja lokoi.	right hand.
Kowo loko, <i>or</i> ko- woma loko.	kowo lokoi.	left hand.
Kpaki.	kpaki (gbaki).	shoulder, upper arm.
Kpambu.	kpambui (bwa- mbui).	arm-pit.
Nōko.	nōkoi.	elbow.
Lokoyuo.	lokoyuī.	finger.
Ngengalu.	ngengalui.	finger-nail.
Loko hina.	loko hinei.	thumb.
Loko vele.	loko vele.	palm of hand.
Kowo.	kowe (gowe).	foot, leg generally.
Lowe.	lowe.	hip.
Tōhū.	tōhui.	hip.
Kpala.	kpale.	thigh.
Ngombi.	ngombi (gombi).	knee.
Haka.	hakai.	lower leg, calf.
Gbowo.	gbowi.	ankle.
Kowola.	kowolei.	ankle.
Gowoyuo.	gowoyui.	toe.

Indefinite.	Definite.	English.
Gowo hina (short for <i>gowo yuo hinēi</i> ).	gowo hinei.	big toe.
Kowo digbe, or digba.	kowo digbi.	heel.
Kaka.	kakei (gakei yakei).	rib.
Ndata.	ndate (late).	vein or tendon.
Gowo-woma-lata.	gowo-woma-late.	tendon at back of ankle.
Kale.	kale (gale).	bone.
Lihū gale.	lihū gale.	backbone.
Nyene.	nyene.	liver.

## VI. DISEASES.

Kohūgbia.	kohūgbiei.	diarrhœa.
Kpūkputa.	kpūkpute.	ditto.
Sondo higbe.	sondo higbe.	dysentery.
Legeli.	legelī.	ulcer.
Kpama.	kpame.	sore.
Geli.	gelī.	sore.
Kanya.	kanye.	gonorrhœa.
Kegeri.	kegeri.	yaws.
Bombo.	bombui.	small-pox.
Nyenyē.	nyenyē.	chicken-pox.
Pene.	pene.	ringworm.
Noho.	nohoi.	craw-craw.
Sugbu.	sugbui.	a wasting skin dis- ease.
Kpokpolu.	kpokpolui.	leprosy.
Pupu.	pupui.	freckles.
Ndivo.	ndivōi.	small boil.
Fehani.	fehanī.	tumour.
Bweli.	bwelī.	bad boil.
Kala.	kale or kǎe.	a boil that travels.
Bōlo.	bōlī.	a worm of any kind, tapeworm, guinea- worm.
Kporo, kporongo (adj.).	—	lame.
Gbale (verb).	—	to pain.
Bālī (verb).	—	to vomit.
Kāle higbe.	kale higbei.	rheumatism.

Indefinite.	Definite.	English.
Njī higbe.	nji higbei.	sleeping sickness.
Pōpōle.	pōpōlei.	a skin disease leaving white patches on the (black) skin.

## VII. RELATIONSHIPS, TITLES, ETC.

Hĩndō.	hindōi.	man.
Tamo.	tamoi.	man.
Kena <i>or</i> kene.	kene.	elderly man.
	kene !	sir !
Kena wova.	kena wovei.	old man.
Ndakpalō.	ndakpalōi.	young man.
	ndakpwe !	young man ! Used by men to each other when no name is expressed
Hini.	hini.	husband.
Bōilōpō.	bōilōpōi.	servant.
Ndōpō.	ndōpōi.	boy.
Nu dogbe.	nu dogbe.	young man.
Ke.	kei.	father, master.
	keke !	my father ! sir !
	nya kei	my father ! my master !
Mbā	mbāi.	friend or companion of the same sex.
	mbā ! }	{ friend ! used by women to each other.
	mbōi ! }	
Nyaha.	nyahei.	woman, wife.
Nyapō.	nyapui.	girl, young woman.
	ngi nyahei.	his wife.
	ngi nyapui.	his concubine.
Nyālō.	nyālōi.	girl as opposed to boy.
Nje.	nji.	mother.
	Ye !	mother ! madame !
Mama.	mamé.	an elder person of either sex.

Indefinite.	Definite.	English.
	mamé !	mother ! A title of any old woman.
	mamé na.	that old woman.
	mama wovei.	the old woman.
	mama !	mamma. Used by an infant to its mother.
Kpawō.	kpawōi.	widow.
Njamo.	njamoi.	friend. Used by men or women.
	njamo !	} friend.
Ndiamo.	ndiamoi.	
Kombi.	kombi (same as ndiamoi).	
	nya njamoi.	my friend.
Lēmo.	lēmoi.	natural father.
	pappa.	what an infant calls its father.
Ke.	kei.	not necessarily the natural father—rather master.
	keisia.	ancestors.
Ndewe, nde.	ngi ndiwi, or ngi ndī.	his brother.
	ngi nde wāi.	his big brother.
	ngi nde wulī, or wu'i.	his little brother.
Nde nyalō.	nde nyalōi.	sister.
	ngi nde nyalōi.	his sister.
Lō.	lōi.	son, daughter.
Njī wulō.	njī wulī.	aunt.
Kenya.	kenye.	uncle.
Mama.	mama.	grandfather or grandmother.
Mbela.	mbile (mbiri).	brother-in-law or father-in-law.
Njīmo.	njīmoi.	mother-in-law
	ngi yemoi.	his mother-in-law.
	ndengesia.	children, also followers.
Maha.	mahei.	chief.

Indefinite.	Definite.	English.
Sama.	same.	wealthy person or distinguished person.
Felanga.	felangesia.	twins.
Mba wa.	mba wai.	elder brother or senior; applied to things also.
Kpia lō.	kpia lōi.	first-born.
Jia lō.	jia lōi.	a child that can just walk.
Pōndō.	pōndōi.	orphan.

## VIII. SEASONS, TIMES, ETC.

Hawa.	hawa.	hour.
Ku.	kuĩ.	day.
Lō.	lōi.	day.
Fōlō.	fōlī.	day or sun.
Ngalu, ngau.	ngaluĩ, yaluĩ.	month.
Fō.	fōi.	year
(No word for week.)		
Hāma.	hame.	wet season.
Ngōvō.	ngōvōi (ngēvō).	dry season.
Kpēle.	kpēlei.	season.
Kpē.	kpei.	season.
Kpelema.	kpelemei.	time.
	ngēlēwo, ngewo,	at daybreak.
	ngewa.	
Ngenda vōlō.	ngenda vōlī.	morning sun.
Ngenda.	ngende.	morning.
	fōlī gbā.	at sunrise.

(Fōlō hijengoi, the risen sun, but this is apparently not used as a mark of time.)

Fōlō ngundia.	fōlō ngundiei.	noon.
Kpoko vōlō.	kpoko vōlī.	} afternoon and evening.
	kpoko vō'i.	
	fōlī gula.	at sunset.
Kpindi.	kpindi.	night.
Kpindi lia.	kpindi liei.	midnight.

*Months.*

Definite.	English (roughly).
Pegbe.	January.
Vuī.	February.
Nyaha woli.	March.
Burui.	April.
Goli.	May.
Cheje.	June.
Nanoi.	July.
Dawi.	August.
Sāi.	September.
Galui.	October.
Lubuyalui (pron. almost <i>lu- bwiale</i> ).	November.
Pōndōi.	December.

*Rice Seasons.*

Po kpwele.	Bush cutting time.
Moto kpwele.	Burning time.
Duwe kpwele.	Clearing time for small bush.
Dōkwaiambwehū.	Clearing time for bigger bush. (lit. Big clearing in the rice.)
Mbawu kpwele.	Rice planting time.
Wugbia kpwele.	Weeding time.
Mbale kpwele.	Rice cutting time.
Kova kpwele.	Slack or fallow time.

## IX. HOUSE, AND ITS PARTS.

Indefinite.	Definite.	English.
Pēlē, wēle, pē, wē.	pēlēi, wēlēi.	house.
Kongō.	kungōi.	annex, outhouse, room.
Kundō.	kunde.	corner, recess.
Kundéhū.	kundéhū.	corner, recess for a bed.
Sokuihū.	sokuihū.	corner, etc. Some- times used for <i>kundehū</i> .
Pēlē la, or pēlē nda.	pele ndei.	doorway.
Nete.	nete.	door itself.
Ndaoma.	ndaome.	window.

Indefinite.	Definite.	English.
Pē yasehū pīāsihū).	(pr. pē yasehū.	verandah.
Pe gohū.	pe gohū.	the inside of the house.
Kulahū.	kulahū.	ridge-beam.
Ndia wulu.	ndia wulī.	ditto.
Kpekpahū.	kpekpahū.	ditto.
Dingbo.	dingboī.	long posts of a house.
Pojunge.	pojunge.	rafter.
Nde kpenge.	ndekpenge.	cross-beam.
Sema.	seme. }	bamboo. Used in
Keni.	keni. }	construction.
Kōnu.	kōnī.	'nduvu' palm branch used in construction.
Njasa.	njase, yase.	thatch, generally.
Tōwa.	tōwe.	side posts, whether forked or not.
Ndomē.	ndome.	floor.
Ndowa.	ndowe.	hole.
Pewumba.	pewumba. }	house-top.
Pewunga.	pewunga. }	
Kāta.	kate.	fence.
Kātéhū.	kātéhū.	garden, compound.
Kāté la.	kāté lei.	gate.
Ngoré la.	ngoré lei.	ditto.
		Outside.
Ngitiya.		Behind the house.
Pē wōma.		Indoors.
Pē bu.		It is in front of the house.
Ta pē lugo.		It is at the door.
Ta pē labu.		It is just beyond the doorway.
Ta pē tawe.		It is in front of the house.
Ta pē gulo.		It is just inside the entrance.
Ta pe lamei.		

## X. GAMES, DANCES, MUSIC, ETC.

Dōli.	dōlī.	dance, play.
Dōlimo.	dōlimoi.	dancer.

Indefinite.	Definite.	English.
	ngeya lōli.	a skipping dance.
	kogba lōli.	somersault.
	mbembe lōli.	two persons swinging round on a rope until one falls.
	kpala lōli.	a dance on stilts in costume.
	sohina lōli.	a dance with a string tied to the big toe.
	wundai.	a dance round the fire.
	jeke lōli.	dance with rattles.
	kōsi lōli, <i>or</i>	a conjuring play.
	ndōsō lōli	
	ko lōli	war dance.
	kangbumbu lōli	a play of cutting wood and narrowly escaping cutting the hand.
Sangba.	sangbai.	drum.
Segbula.	segbule.	a rattle made of a calabash with beads.
Mbiri.	mbiri.	a big drum.
Fanga.	fange.	drum with strings on the side to press on.
Bulu.	bului.	trumpet.
Mbaka.	mbake.	music; any stringed instrument.
Ba.	bāi.	a musical instrument with notes which are tapped.
Ndapi.	ndapi.	wrestling.
Ngule.	ngule.	song, <i>or</i> to sing.
Tēgōkō.	tēgōkōi.	board for playing the game of <i>tī</i> , a game played with pebbles on a board of a dozen holes.

## XI. TREES, PLANTS, ETC.

*General.*

Nguru.	ngurī.	tree.
Kpiti.	kpiti.	plant, weed, grass.
Kowu.	kowī.	wood, fallen tree.
Nguru bōwa.	nguru bōwe.	flower.
Ndā, lā.	lāi.	leaf.

Indefinite.	Definite.	English.
Tifa.	tife.	leaf, twig.
Kale.	kale.	seed.
Mbeke.	mbeke.	branch.

*Grasses and Grains.*

Foni.	foni.	grass.
Yāni.	yāni.	a spreading grass.
Ngara.	ngare.	a very tall coarse grass.
Potē.	potē.	a grass the seeds of which are eaten.
Nyō.	nyōi (newee).	maize.
Nyoko.	nyokoī.	sugar-cane.
Gbēlinyō.	gbēlinyōi.	millet.
Keti.	keti.	guinea-corn.
Mba.	mbei.	rice.

*Descriptions of Rice.*

Kokovaia.	kokovaia, or kokovaiye.	slow growth; several heads to one stalk; grows any- where.
Bongo.	bongoē.	short thick grain; planted in mud.
Manika.	manikei.	long grain.
Jobo.	joboi.	long grain, sweet flavour.
(?) Vubata.	vubatei. }	the same rice, plentiful grain in ears.
(?) Bagiba.	bagibei. }	
Sanganya.	sanganya.	ripens slowly.
Wuja wuru.	wuja wuri.	small grain, black, grows quickly.
Pava.	pave.	tasteless, grows slowly.
Fase.	fase.	ditto.
Sandi.	sandi.	ditto.
Tupu bongo.	tupu bongoi.	striped.
Gorofeli.	gorofeli.	long haired.
Gete.	gete.	short grained.
Pende.	pende.	early rice, short.
Pendege.	pendege.	ditto.
Yake.	yake. }	American rice, grows in water.
Gobe.	gobe. }	
Yele.	yele.	requires cutting quickly after ripening.
Mbawu.	mbawui.	ear of rice.

*Palms.*

Indefinite.	Definite.	English.
Tokpo.	tokpoi.	oil palm.
Kewe.	kewe.	fan palm.
Nduvu.	nduvuĩ.	rafia vinifera.
Keri.	keri.	sharp-leaved palm ; grows on edge of brackish water ; used for making mats. Neither are pure Mende words.
Madrá.	madrá.	
Sema (?), <i>also</i> semi.	seme, <i>or</i> semi.	
Keni.	keni.	ditto.
Kavũ.	kavuĩ.	palm with very slender leaves and stem.
Pamba.	pambe.	screw palm.
Kpura.	kpuré, kpurāi.	rattan.
Ngavu.	ngavui.	inferior date palm.
Pulolu, <i>or</i> pulolu.	pulolĩ.	cocanut palm.

*Products of Palms.*

Tōwu.	tōwĩ.	oil palm nut.
Tewu.	tewĩ.	ditto.
Kale.	gale.	kernel.
Kaje.	kaje.	piassaba—fibre of the <i>nduvu</i> .
Kenji.	kenji.	seed of the <i>nduvu</i> .
Nini, <i>or</i> niniha.	nini, <i>or</i> ninihe.	flower of the oil palm.
Tokpo lō.	tokpo loi.	palm wine.
Ngulo gbou.	ngulo gbouĩ.	palm oil.
Konu.	konĩ.	branch of the <i>nduvu</i> .
Dāngulo.	dāngule.	palm kernel oil.

*Foods.*

Mana.	mane.	plantain.
Sele.	sele.	banana.
Saro.	saroĩ.	orange.
Dumbele.	dumbele.	lime, <i>or</i> orange.
Dumbele nye- nye.	dumbele nyenye.	lime.
Fakali.	fakali.	pawpaw.

Indefinite.	Definite.	English.
Nesi.	nesi.	pineapple.
Belu.	beluĩ.	pineapple (not so much used).
Bondo.	bonde.	okro.
Kojo.	kojĩ.	garden egg.
Gbõla.	gbole.	garden egg, different variety.
Tola.	tole.	bean.
Tõwa.	tõwe.	pumpkin.
Puje.	puje.	pepper.
Tõlõ.	tõlĩ.	kola.
Ngengele.	ngengele.	crinere.
Yawa.	yawe.	onion.
Ngawũ.	ngawĩ.	yam.
Mbõle.	mbõle.	yam.
Njõwĩ.	njõwĩ.	sweet potato, <i>or</i> any potato.
Tanga.	tange.	cassada.
Nikili.	nikili.	ground nut.

*Trees.*

Tingo.	tingi.	mangrove.
Nja wulu.	nja wulĩ.	soap tree, <i>or</i> sea apple.
Hege gulu.	hege guli.	ditto.
Yowulu.	yowulĩ.	ditto.
Kata wulu.	kata wulĩ.	tree used for hedges. Sierra Leone English, 'pig nuts.'
Nguwo.	nguwe.	silk cotton tree.
Bõ wulu.	bõ wulĩ.	baobab.
Hendõ.	hendõĩ, <i>or</i> hende.	a red hardwood tree.
Tijo.	tijoĩ.	a hardwood tree with fibrous bark.
Mbele.	mbele.	a hardwood tree with buttresses.
Sema.	seme.	a big forest tree.
Kpatõ.	kpatõĩ.	? a kind of wild walnut.
Mambo.	mambui. }	a tree with soft nuts with
Timipofõ.	timipofõĩ. }	velvety shell; edible.
Gbõji.	gbõji.	a tree with a yellow plum-like fruit with pleasant taste.
Bõnĩ.	bõnĩ.	a sap tree with large fleshy leaves. The juice is said to cure toothache.

Indefinite.	Definite.	English.
Yōgbū yambe.	yōgbū yambe.	a tree with red fruit size of an apple, rough skin, red inside.
Bondo.	bonde.	tree with flowers like apple blossom. The red seeds from pods, which grow in clusters, make an orange dye.
Guava.	guava.	guava.

*Rubbers.*

Bobo.	boboë.	funtumia.
Kobo.	koboë.	a rubber tree.
Jenje.	jenje.	a rubber vine.
Gomo.	gomoë.	a rubber tree, also another tree from which gum exudes.
Jiawa.	jiawāi.	a rubber tree inferior to <i>bobōë</i> ; ? the kickxia.
Hōle.	hōle.	a tree with a juice used for catching birds.

*Plants, Flowers, etc.*

Tāwa.	tawe.	tobacco.
Tāwa vuka.	tāwa vuke, or tāvuke.	snuff.
Vonde.	vonde.	a plant used for tobacco; the juice is drawn up into the nostrils for snuff.
Manga.	mange.	a parasitic plant on fan palms; has sharp cones at base.
Dawu.	dawui.	a vine; the leaves crushed put into a pool kill the fish.
Kama.	kame.	a plant with coarse leaves which are used for sand-paper.
Fale.	fale.	mushroom, or fungus.
Pōni.	pōni.	a plant for making baskets; the red pod at the root is eaten.

Indefinite.	Definite.	English.
Kpŭlă.	kpŭle.	a large gourd.
Fore.	fore.	canna lily.
Nengbe.	nengbe.	a water lily with long leaves.
Pupende.	pupende.	a water lily with round leaves.
Nyŏmba (?)	nyŏmbe.	a shrub with small red seeds having black heads.
Njŏwe.	njŏwī.	a large poisonous bean.
Fande wulu.	fandé wulī.	the cotton plant.
Mbalu.	mbalui.	a creeper used to make a loop to climb palm trees.

## XII. ANIMALS.

Hŭa.	hŭei.	animal.
Ndopa.	ndope.	antelope, <i>or</i> deer.
Nika.	nike.	cow (generally).
Nika ha.	nika hei.	cow.
Nika hine.	nika hinei.	bull.
Mbala.	mbale.	sheep.
Nje.	njei.	goat.
Ndŏnde.	ndŏnde.	pig.
Kŏli.	kŏli.	leopard.
Kŏwi.	kŏwī.	? jackal.
Nguahī.	nguahī.	a small animal that eats roots ; same size guinea-pig.
Pekulŏ.	pekuli.	small animal with a sharp nose and mouth set underneath.
Kewulŏ.	kewuli.	different dialectic names for same kind of animal, a big spotted bush cat, hair rather than fur, loose ridge of skin down its back.
Kŏwulŏ.	kŏwuli.	
Subu.	subuī.	hyæna.
Njala.	njale.	lion.
Kaikulŏ.	kaikuli.	a ground squirrel.
Ndandakulŏ.	ndandakuli.	? mongoose.
Pewi.	pewi.	bush cat, long tail ; paradoxus.
Nyamgbe.	nyamgbe.	bush cat, soft fur, spotted.
Gŏne.	gŏne.	cat.

Indefinite.	Definite.	English.
Lōlō.	lōlī.	cat.
Kānye.	kānye.	ant-eater.
Tōwa wulō.	tōwa wulī.	bush goat ; ? gazelle, very small horns.
Ngoto.	ngotī.	water-buck.
Heke.	heke.	bush cow.
Tewu.	tewī.	bush cow, a buffalo.
Nguli.	nguli.	? hartebeest.
Hagbewulō.	hagbewuli.	small brown animal.
Hāgbe.	hagbei.	ditto ; ? weasel.
Ngila.	ngile.	dog.
Nyine.	nyine.	rat.
Kiwulō.	kiwuli.	ground pig.
Kuwulō.	kuwuli.	ditto.
Fōlōgbetē.	fōlōgbete.	striped rat.
Lendé.	lende.	mouse.
Piwi.	piwi.	porcupine.
Sewulo.	sewulī.	guinea-pig.
Sese.	sesei.	a squirrel.
Bovi.	bovī.	something like a <i>sese</i> , but larger.
Seje.	sejei.	small animal with quills on its tail like a porcupine.
Dava.	dave.	bat, small.
Taja.	taje.	bat, medium.
Toka.	toke.	bat, large.
Bamō.	bamōī.	baboon.
Gbūlō.	gbūlī.	a tree bear ; calls at night as it climbs a tree.
Kwa.	kwāi.	monkey.
Tōwa.	tōwe.	big black monkey, long tail.
Dogbo yusu.	dogbo yusui.	chimpanzee ; regarded as a half-man.
Kōnjō.	kōnjō.	gorilla.
Hele.	hele.	elephant.
Njahele.	njahele.	hippopotamus.

## XIII. BIRDS.

Kōwo.	kōwe.	a large black and white eagle.
Kokogbia.	kokogbie.	a brown eagle.

Indefinite.	Definite.	English.
Bombo.	bomboĩ.	same as <i>kokogbie</i> . Different dialect.
Gere.	geri.	brown fish hawk. Different names.
Kuanja.	kuanje. }	
Hewe.	hewe.	same as <i>geri</i> .
Dogbo gere.	dogbo geri.	bush <i>geri</i> . Larger than <i>geri</i> . Similar appearance. Lives in the bush.
Sekpende.	sekpende.	grey hawk.
Sekulo.	sekuli.	small speckled hawk. Chases small birds. Sits on a tree very upright.
Yĩba.	yibe.	vulture.
Jiba.	jibe.	same as <i>yibe</i> . Different dialect.
Goma.	gome.	black and white crow.
Põwõ.	põwĩ or põwe.	big brown dove. General name given to any dove or pigeon.
Bõmõkulõ.	bõmõkulě.	small brown ground dove.
Povõvõ.	povõvui.	green pigeon.
Hõkě.	hõkěi.	guinea-fowl.
Kokoye.	kokoye.	bush-fowl.
Sāsālo.	sāsālõĩ.	red-legged partridge.
Fõk(u)lõ.	fõk(u)lõĩ.	small brown partridge the size of a quail.
Kokolowe; ?also kowedõwe.	kokolowe.	like the <i>sāsālõĩ</i> . Calls at night.
Gõwa.	gõwāi.	clock-bird. Green. Crested.
Piangbia.	piangbiě.	hornbill. Black mostly. All feathers.
Gula.	gule.	? toucan. A reputed two-headed bird from a growth on top of its head. Size of a crow. Black, with long tail.
Ndulu.	ndulĩ.	brown bird with white breast and mournful cry. Said to kill snakes. Size of a grey parrot.

Indefinite.	Definite.	English.
Bovonwoni.	bovonwoni.	small yellow bird.
Goronwoni.	goronwoni.	blackbird larger than a sparrow. Live in parties.
Mbaku.	mbakui.	weaver-bird. Black with red. Size of a sparrow.
Sele.	selei.	weaver-bird. Blue and green. Size of a sparrow.
Dea.	deai.	weaver-bird. Like <i>mbaku</i> in appearance.
Ndābō.	ndābōī.	a small bird that weaves a nest in the grass.
Sokulimanja.	sokulimanje.	black and white bird. Male has a tail nearly a foot long. Smaller than a sparrow.
Pangbambalu.	pangbambalui.	black bird with yellow slash. Size of a sparrow.
Kpā-ndēvē, or bādēvē.	kpā-ndēvē, or bādēvē.	swallow.
Jeme.	jeme.	greenish bird with long curved beak. Smaller than a sparrow.
Membō.	membui.	brown bird with red breast and neck. Smaller than a sparrow.
Kpopomanja.	kpopomanje.	woodpecker.
Dogbobaku.	dogbobakui.	canary.
Sōkele.	sōkele.	tiny bird. Many live together.
Yegbe.	yegbe.	} ? night-jar. Mottled brown bird. Size of a pigeon. Flies at dusk. Different dialects.
Jowī, or Yowī.	jowī, or yowī.	
Gbegbe.	gbegbī.	parrot.
Fabō.	fabuī.	ditto.
Fawugbekpe.	fawugbekpei.	grey parrot. The combination seems dialectic.
Kakibo.	kakibōī.	greenish bird. Size of a sparrow.
Sanga.	sange.	kingfisher. Many coloured.

Indefinite.	Definite.	English.
Kakibo.	kakiboï.	kingfisher. Some black and white; some all colours rainbow.
Tē	tēi.	fowl.
Tē hina.	tē hine.	cock.
Tē ha.	tē hei.	hen.
Tē lō.	te lōi.	chicken.
Dōwi.	dōwī.	duck.
Tolotolō.	tolotolōi.	turkey.
Tōlōngenge.	tōlōngengé.	water-wagtail.
Mbū.	mbūi.	owl.
Yōvo.	yōvui.	pepper-bird. A bird something like a sparrow, but larger. Eats peppers.
Kegewe.	kegewe.	witch-bird. As big as a parrot. Calls at evening. Children are said to be changed into it.
Tutu.	tutui.	small wading bird. Body brown; throat white; beak $\frac{3}{4}$ in. and bluish; blue patch on top of head; legs grey.
Kingi.	kingi.	grey wading bird. Same size as <i>tutui</i> . Beak yellow with black on top.
Hoho	hohoi .	? cormorant. Body like a duck's. Breast white with thick plumage; back greenish; throat brown; feet webbed and black; beak short, hooked, yellow, with black end. Size big pigeon. Also the black cormorant.
Kekele.	kekele.	snippet.
Jakoku.	jakokui.	grey water-bird. Larger than a pigeon.
Nyagbesuli.	nyagbesuli.	small greyish-green heron.
Solōwa.	solōwai.	Ditto. Different dialect.
Yōnembe.	yōnembe.	egret. Body white, beak yellow.

Indefinite.	Definite.	English.
Banī.	banī.	white wading bird. Smaller than <i>yōnembē</i> .
Tevenwoni.	tevenwonī.	big black wading bird. Four feet wing to wing. Long beak black with red; white neck; black legs.

## XIV. REPTILES, FISH, ETC.

Nye.	nye.	fish.
Kali.	kali.	snake.
Ndili.	ndili.	python.
Tupu.	tupuī.	puff-adder; ? cerastes.
Ndovopōle.	ndovopōlē.	small fat snake, a foot long. Poisonous, but not deadly.
Kenji gōrō.	kenji gōri.	tree-snake; thin; 3 to 4 ft. Brown stripe along it.
Ndawundo kali	ndawundo kali.	green snake.
Nguru.	ngurui.	black snake.
Ndamba.	ndambe.	crocodile.
Pama.	pame.	iguana.
Kōlō.	kōlī.	red-headed lizard.
Kpeni.	kpeni.	speckled lizard.
Kogo-nje.	kogo-njei.	slow-worm. Said to have a head at each end, owing to its tail being the same shape as its head.
Ndōkulō.	ndōkule.	chameleon.
Ngaku.	ngakuī.	crab.
Ndōvō.	ndōvōi.	toad.
Jībele.	jībele.	bull-frog.
Kpwegbi.	kpwegbi.	croaking frog.
Gbasonde.	gbasonde.	green tree frog.
Banasowe.	banasowe.	flesh-coloured climbing frog.
Kondo.	kondui.	small fish found in mangrove swamps. Jumps, and climbs trees. Swims with its head out of water.
Haku.	hakwe.	turtle.
Nwoniga.	nwonigei.	oyster, or rather oyster-shell.
Bonge.	bonge.	a fish; ? herring.
Pōlī.	pōlī.	same as <i>bonge</i> .

Indefinite.	Definite.	English.
Kenje	kenje	fresh water flying-fish.
Tumu.	tumui.	shark.

## XV. INSECTS.

Fuhani.	Fuhani.	insect generally.
Fo.	Foi.	big biting fly.
Pundi.	Pundi.	mosquito.
Fufu.	fufuī, <i>or</i> fufuihū.	moth.
Komi.	komī.	bee.
Higbo.	higboī.	a wasp of sorts. Makes a white hanging comb.
Dombe.	dombe.	wasp that digs a hole in the ground.
Bewe.	bewe.	a bright-coloured beetle that digs a hole in the ground.
Silo.	siloī.	spider.
Kogonde.	kogonde.	butterfly.
Papapoli.	papapoli.	grasshopper.
Kimbō.	kimbōi.	a big cricket. Roasted and eaten.
Kondo.	kondui.	locust—destructive kind.
Petu.	petui.	grasshopper ; ? cricket.
Kongowetu.	kongowetui.	grey striped locust—not hurtful.
Kpekpe.	kpekpei.	cockroach.
Kpekpele.	kpekpele.	caterpillar.
Nya.	nyāi.	tick.
Jike.	jike.	jigger.
Kpindiya.	kpindiyei.	cicada.
Fuvulu.	fuvuluī.	wood-borer.
Ndondo.	ndondui.	millipede.
Kalondo.	kalondoi.	centipede.
Kekeme.	kekeme.	scorpion.
Kōlo.	kōlī.	snail.
Kōwō, kōwōnga.	kōwōsia.	driving ants. <i>Ants</i> usually in plural.
Gili.	gili.	white ant.
Pupu	pupui, pupuisia.	small ant—a general term.
Falō.	fale, falesia.	red ant ; makes its nest in leaves. Very painful sting.

Indefinite.	Definite.	English.
Kpaina.	kpaine.	stink ant.
Leleme.	leleme.	green mantis.
Divovo.	divovoi.	fly that bores a hole in trees and bites.
Jokōndi.	jokōndi.	tarantula.
Bulō.	buli.	any worm.
Daniñye.	daniñye.	a crawling insect that bores a horizontal hole below the surface and bites.
Gōndō fofo.	gōndō fofoe.	horned beetle in the pambe palm.
Mbawe.	mbawe.	big white grub in oil palms.
Ndī ( <i>usually pl.</i> ndīnga).	ndīngesia.	flies.
Bowī vofo.	bowī vofoi.	beetle that rolls a ball of dung.

## XVI. STARS, ETC.

Fōlō.	fōlī.	sun.
Ngalu.	ngalui.	moon.
Dumbeka.	dumbeke.	star.
—	Konungui.	Orion.
—	Ndelōi.	Southern Cross.
—	Sokoleguli.	Pleiades.
—	Tonyahei	Venus. (lit. Jealous woman.)

## XVII. SPIRITUAL TERMS.

Ngewo.	ngewoi.	God.
Haniwa, <i>or</i> Hawa.	haniwāi, <i>or</i> hawai, <i>or</i> haiwai.	a devil, sprite.
Ngafa	ngafé (yafé).	spirit, whether abstract or materialized.
Ngelegohū.	—	heaven.
Ngelemahū	—	land of the living.
Ndō.	—	lower world.
Ndōmo ( <i>pl.</i> ndō- bela).	ndōmoi ( <i>pl.</i> ndō- beleisia).	inhabitants of the lower world.

## XVIII. NATURAL FEATURES.

Indefinite.	Definite.	English.
Batihũ	batihũ.	swamp.
Kpetihũ.	kpetihũ.	swamp with running water.
Bulihũ.	bulihũ.	ground raised above the water.
Bulomi.	bulomi.	flat ground.
Popa.	popé.	pond.
Popawa.	popawái.	large lake.
Kpõli.	kpõli.	river.
Kpõli la.	kpõli lei.	river mouth, entrance in the mangroves.
Fõfõ.	fõfõi.	clearing.
Fõfõwahũ.	fõfõwahũ.	big clearing in the bush.
Ngiye.	ngiyé.	hill.
Ngiye gombu.	ngiye gombui.	valley.
Ko.	—	east.
Kpundohũ.	—	west.

(No words for north and south.)

Mahũ.	—	up-country = north.
—	mbui.	down-country = south.
Njego.	njego.	up-stream.
—	nje mbui.	down-stream.
Kpoye.	kpoyé.	sea.

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Njei i venda.	it is high tide.
Njei lo vendama.	the tide is rising.
Njei i belĩ.	the tide is low.
Njei lo belĩma.	the tide is ebbing.
Njei i belĩa kpolĩhũ.	the water has drained out of the lagoon.

## XIX. NAMES.

*Men's.*

Abo.	Awukpe.	Bandeba.
Abu.	Babai.	Bassi.
Agidi.	Bagoe.	Bawumba.
Ama.	Baio.	Benda.

Bendu.	Holima.	Lagga.
Benga.	Hunyō.	Lahai.
Benya.		Lambōi.
Beté.	Jaiya.	Lamina.
Beya.	Jaka.	Lasana.
Bindi.	Jiba.	Lasani.
Bobō.	Jibao.	Lavari.
Boma.	Jina.	Lebi.
Bongu.	Jobai.	Lemu.
Boni.	Jongopi.	
Bōri.	Joon.	Masenja.
Bovoa.	Jusu.	Makaia.
Bōwī.		Mboma.
Boya.	Kabanga.	Moivumba.
Bundo.	Kaifuma.	Mosé.
	Kaikura.	Motwa.
Daima.	Kaila.	Mundá.
Dapi.	Kaili.	
Dīmo.	Kailundu.	Navō.
Dingi.	Kaitibbi.	Ndōvi.
Dongboi.	Kaiyenge.	Ngeba.
	Kamanda.	Ngili.
Feundru.	Kamoe.	Numai.
Fidi.	Kanboi.	Nyagoa.
Filika.	Kangwai.	Nyakoi.
Fina.	Kapindi.	Nyangbawula.
Foli.	Kapu.	
Fomodia.	Kapuje.	Pessima.
Fongujia.	Kaveota.	Pilima.
	Kawundi.	Ponga.
Gaimo.	Kiowa.	Povandi.
Gando.	Koji.	Puja.
Gapu.	Koka.	
Gava.	Kole.	Samo.
Gbando.	Komahū.	Sandi.
Gegbwa.	Komawa.	Sangawuru.
Gevo.	Komo.	Sanu.
Goba.	Konga.	Sao.
Gyalonga.	Kowai.	Sei.
	Kpana.	Selu.
Hegwe.	Kwesia.	
Hindōlo.		

Si.	Tiama.	Yambasu.
Siki.	Tong.	Yendewa.
Simo.		Yewa.
Sina.	Vanboi.	Yopoi.
Sita.	Vandi.	Yunga.
Songo.		Yungawo.
Sukri.	Yakwai.	

*Names used by Mendes, but borrowed from Susu, Timmani, Vai, Sherbro, etc.*

Amara, S.	Bundukar, V.	Malaki, T.
		Moiwa, V.
Baggi, Sher.	Fama, Sher.	Morlai, S.
Bai, T.	Fani, V.	
Bana, Sher.	Foday, T.	Santigi, T.
Bangali, S.	Jo, Sher.	Siafa, V.
Bili, V.		Sori, T.
Biya, Sher.	Kabona, S. Leone.	Soriba, T.
Bongawutu, S.	Kanda, Sher.	
Leone.	Kelfala, S.	Yamba, T.

*Mori Names.*

Ali.	Isa.	Momo.
		Musa.
Bakari.	Jibira.	Osene (Wuseni).
Boima.		Osumana (Mana).
	Mahmadu.	
Fatoma.	Moriba.	Saidu.

*English names are largely taken, such as—*

Africa.	Fineboy.	Johnny.
	Joe.	Tommy.
Blackie.	John Bull.	

*Women's names.*

Baiye.	Kefui.	Mavángiri.
Bamania.	Kema.	Mawokuli.
Bandi.	Koinya.	Memeniya.
Bepui.	Kona.	
Bendu.	Kwala.	Nyava.
Beti.	Kwandi.	Njembe.
Binda.		Nyange.
Boi.	Lebu.	
Bondo.	Lombe.	Sabama.
		Sao.
Foma.	Mafande.	Sita.
	Mahenda.	Sombo.
Gwanyia.	Mamagula.	Sowulu.
	Mamui.	Suku.
Jassa.	Mandoro.	
Jato.	Mangaiye.	Talo.
Jeromo.	Mangundia.	Tiama.
Jiabo.	Mangwe.	Tuma.
Jinamba.	Manje.	
Joli.	Marabwinde.	Yenge.
Ju.	Masiye.	

*Mori name.*

Hawa.

## XX. MENDE-ENGLISH.

NOTE.—Words marked \* do not change their initial letter. In looking out a noun the beginner is warned to select the definite form unless there be any good reason to the contrary.

Vowels have in some words been specially marked in this vocabulary as an aid to pronunciation, though it has not been considered necessary to so mark them in other parts of the book.

Words not found under the hardened initial consonant may be found under the softened and *vice versâ*.

*A, <i>prep.</i>	with.
*A, <i>adv. interrog.</i>	where?
*A, <i>pron.</i> ; ā	he ; he not.
*A, <i>pron.</i>	you.
*Abië, <i>pron.</i>	you.
*Amuë, <i>pron.</i>	we.
*Ange, <i>pron.</i>	I.
*Angië, <i>pron.</i>	he.
*Atië, <i>pron.</i>	they.
*Awuë, <i>pron.</i>	you.
*Ba, <i>pron.</i>	you.
*Bā, <i>pron.</i>	you not.
*Bā, <i>n.</i> , Bāi.	price.
*Bāgbango.	dear.
Ba = mba, <i>n.</i> , mbei.	rice.
Bala = mbala, <i>n.</i> , mbalé.	sheep.
Bale, <i>or</i> Bwāle = kpāle, <i>tr.</i> & <i>intr. v.</i>	pain.
*Bālī, <i>tr.</i> & <i>intr. v.</i>	vomit.
Bande = kpande, <i>n.</i> , kpandé.	gun.
Bandi = kpandi, <i>adj.</i> & <i>v.</i>	hot.
Bāq̄ = bāwq̄, <i>tr. v.</i>	cure.
Bate = gbate.	make.
*Bato, <i>adv.</i> (= Ba to, <i>you see.</i> )	perhaps.
*Bāya, <i>n.</i> & <i>tr. v.</i> , bayé.	deceit, deceive.
*Be, <i>adv.</i>	also, indeed.
*Bē, <i>v.</i>	you say, <i>or</i> saying.
*Bē, <i>pr.</i>	you not.

*Bē, <i>prep.</i>	here.
Bē = mbē, <i>tr. &amp; intr. v.</i>	dry.
Beí = <i>def. form of mba.</i>	rice.
*Bēka = bē yaka.	this side.
*Bē-ndo, <i>adv.</i>	here.
Bēkē = mbēkē, <i>n.</i> , bēkéi.	branch.
*Bela, <i>pl. of suffix mō.</i>	people.
Bēla = mbēla, <i>tr. v.</i>	split, tear.
*Belī, <i>tr. &amp; intr. v.</i>	drain, ebb.
*Belī, <i>adj.</i> , belingo.	skilful.
Bembe, <i>tr. v.</i> , or bimbe, mbi- mbe.	surround, encircle
*Bēre, <i>n.</i> , bēré.	trousers.
*Bī, <i>pron.</i>	you ( <i>sing.</i> ).
*Bī, <i>pron.</i>	you not.
*Bia, <i>pron.</i>	you.
Bīa = kpīa, <i>tr. &amp; intr. v.</i>	pull out, come out.
*Bīē, <i>pron.</i>	you.
*Bīē = bī ye.	to you.
Bīje = mbīje = bīye, <i>n.</i> , bījeí.	name.
*Bima, <i>pr.</i>	to you.
*Binda, <i>pr.</i>	yours.
*Bise, <i>n.</i>	thanks.
*Bō, <i>n.</i> , bōi.	thing.
Bō = mbō, <i>tr. v.</i>	dig.
Bō = mbō.	pierce, shoot.
*Bōa, <i>salutation.</i>	how do you do?
Bōla = mbōla, <i>n.</i> , mbōlé.	neck.
Bōle = gbōle, <i>v.</i>	drink.
Bōma = mbōma, <i>n.</i> , mbōmé.	hammock, net.
Bōnda = mbōnda, <i>n.</i> , mbōndé.	kindred.
*Bōra, <i>n.</i> , bōré.	hat, cap.
Bōwa = mbōwa, <i>n.</i> , mbōwé.	knife.
Bōya = mbōya, <i>v. &amp; n.</i> , mbōyé.	present, gift.
Bū = mbū, <i>adv. &amp; prep.</i>	under.
Bū, <i>n.</i> , būi.	lower part.
*Bua = bōa.	how do you do?
*Bubu, <i>intr. v.</i>	fly.
Bukpia = pugbia, <i>tr. v.</i>	uproot.
*Būla, būlo, <i>n.</i> , būlí, <i>usually</i> bulíhū.	plain, open swamp.
*Bule, <i>intr. v.</i>	burst.

Bumbu = mbumbu = wumbu, take, lift up, take away.  
*tr. v.*

De = te = le, *intr. v. ; tr. v.* climb ; lift.  
 Dē = dēwē = tewe, *tr. v.* cut, pass.  
 Dē = dēwē = ndewe, *tr. v.* beat.  
 Deli = ndeli, *adj.*, delingo. wet.  
 Deli = teli, *adj.*, delingo. black.  
 Demu = temu = lemu, *tr. v.* beg pardon, acquit.  
 Do = to = lo, *tr. v.* see.  
 Dō = tō = lō, *tr. & intr. v.* stand, build.  
 Dō = tō, *tr. v.* send.  
 Dogbē = togbe, *adj.* young.  
 Dogbo = ndogbo, *n.*, dogboi. bush.  
 \*Domē, *n.*, doméi (dommay). story.  
 \*Domē gbā. tell a story.  
 Dōme = ndōme, *n.*, domé ground.  
 (dormé).  
 Dōme = ndōme = lōme, *n.*, shirt.  
 dōme (doomé).  
 Dumbēka = lumbeke, *n.*, star.  
 dumbēké.  
 Dumbele = lumbele, *n.*, dum- lime, lemon.  
 belé.  
 Duli = dōli = lōli, *n.*, dulí. dance.

\*E, *adv.*

yes.

\*Ē, *pr.*

he not.

### *F* changes into *V*.

Fa, *prep. & conj.*, usually *va.* of, for, an account of.  
 Fākali, *n.*, fakalí. pawpaw tree and fruit.  
 Fakalewe, *adj.*, Fakálēmōī. lazy, slack ; a lazy man.  
 Fāla = vāla, *intr. v.* to be ready (to start).  
 \*Fale, *conj.* therefore.  
 Fale = vāle, *intr. v.* grow (of plants).  
 Fandē, *n.*, fandé. cotton.  
 Fawéhū, *n.* flat ledge of rocks.  
 Fāya = vaya, *tr. & intr. v.* scatter, spill, waste.  
 Fe = ve, *adv.* completely.  
 Fē = vē, *n.*, feí. pot.

Fe = ve, <i>tr. v.</i>	give. Object, precedes ; person follows with preposition 'to.
Fē, <i>v., trans.</i>	fill.
<i>intrans.</i>	swell (of the body).
Fefe, <i>n., fefeí.</i>	wind.
*Fele, <i>adj., Fere.</i>	two.
Fefele.	two by two.
Fō, <i>tr. v.</i>	reach, arrive at, pass through.
Fō = fōlō, <i>n.</i>	day.
Fō, fōō, <i>n., fōi</i>	year.
Fō, <i>n., fōi.</i>	big biting fly.
Fōfō, <i>n., fōfōi.</i>	open place.
Fōfōhū.	publicly.
Fōgba, <i>tr. v.</i>	whip.
Fōlō, <i>n., fōlī.</i>	day, sun.
Fōma, <i>n., fōmé.</i>	whip.
Fōmbō, <i>tr. v.</i>	extend, unroll.
Fōni, <i>n., fōní.</i>	grass.
Fōnya, <i>tr. v.</i>	squeeze.
Fūhani, <i>n., fūhani.</i>	insect.
Fūka, <i>tr. v.</i>	grind, pound.
Fūkō, <i>n., fūkōi.</i>	ring, circular pad for the head when carrying a load. Coast English, kātā.
Fūla, <i>tr. v.</i>	hasten.
Fūla, <i>n., fūlé.</i>	village.
Fūlō, <i>tr. v.</i>	loosen.
Fulu (= fu = vu), <i>adj., fulu-</i>	living.
<i>ngo, vungo.</i>	
<i>Gb changes into Kp.</i>	
Gā, <i>tr. v. = gara, kara.</i>	teach, learn.
Gahū = kahū, <i>n.</i>	body.
Gāka = kāka, <i>tr. v.</i>	coil up, encircle.
Gama, <i>adv. prep.</i>	towards, to.
Gbā = kpā, <i>adj.</i>	different.
*Gbā, <i>adv.</i>	first.
*Gba, <i>tr. v.</i>	stop.
Gbahā, <i>intr. v.</i>	be tired.
Gbale, <i>v.</i>	pain.
*Gbāma, <i>adv.</i>	to no purpose.

Gbāō = kpāō, <i>intr. v.</i>	cry out, scream.
Gbate = kpate, <i>tr. v.</i>	make, construct, repair.
Gbate, <i>intr. v.</i>	be, or become rich.
Gbāya, <i>adj. &amp; n.</i>	strong, force.
*Gbe, <i>pron.</i>	what.
Gbe, <i>tr. v.</i> , gbele.	drive away, dismiss.
*Gbe, <i>intr. v.</i>	let, allow.
Gbē, <i>tr. v.</i>	cease.
Gběma !	stop that ! wait !
Gbē, <i>n. &amp; v.</i>	business, be busy.
Gbē, <i>intr. v.</i>	look.
Gbegbe, <i>n.</i> , gbegbé.	parrot.
Gbela, gbeanga, <i>prep.</i>	near.
Gbele.	what is the matter ?
Gbēlē = gbe, <i>tr. v.</i>	leave, dismiss, look at, etc.
Gbenda, <i>tr. v.</i>	pluck fruit, snatch.
Gbenge, gbengeme, <i>adv.</i>	yesterday.
*Gbeva, <i>adv.</i>	why ?
*Gbī, <i>n.</i> , gbī.	rudder.
Gbīa, kpia, <i>tr. &amp; intr. v.</i>	pull out, come out.
Gbīahū, <i>adj.</i>	tall.
Gbiaye, <i>n.</i> , gbiayé.	likeness.
Gbo, <i>tr. v.</i>	help.
*Gbo, <i>pr.</i>	what ?
Gbō, <i>intr. v.</i>	relieve one's self, go w.c.
*Gboma, <i>adv.</i>	again.
Gbōtō, <i>adj.</i> , gbōtōngo.	many, much.
Gbōwu, <i>intr. v.</i>	be tired.
Gbōwungo.	tired.
Gbōwu, <i>intr. v.</i>	ripen.
Gbōwu, <i>tr. v.</i>	bury.
Gbōye, <i>n.</i> , gbōyé.	sea.
Gboyō, <i>tr. v.</i>	finish.
Gbu and gbue, <i>adv.</i>	last night.
*Ge, <i>adv.</i>	some time ago, the other day.
Ge = ke, <i>tr. v.</i>	show.
Ge ange, angīē.	show me, him.
Gele, <i>n. &amp; tr. v.</i>	end.
*Getete, <i>adv.</i>	tightly.
Gilī = kilī, <i>intr. v.</i>	think, brood over, remember.
Gili a na.	think of that.

Go = ko, koi.	war.
Gō = kō, <i>n.</i> , gōi.	belly.
Go = ko, <i>tr. v.</i>	fight.
*Go, <i>tr. v.</i>	give.
Bi ngi go a mehe.	give him food.
*Gogoli, <i>adj.</i>	white.
*Gōla, <i>v.</i> , used with <i>nde</i> , as ndégola.	tell a lie.
Gōla = kōla, <i>tr. v.</i>	surprise.
Gōle = kōle, <i>tr. v.</i>	divide.
*Gōli, <i>tr. v.</i> , gō'i.	pluck (fruit).
Gōli, <i>tr. v.</i>	buy a wife.
Gōme = kōme, <i>tr. v.</i>	collect, assemble.
Gōna = kōna, <i>tr. v.</i>	introduce.
*Gōro, <i>n.</i> , gore.	wall round a town, etc.
Gōrola, gōrolei.	gateway in same.
Gōwō, <i>intr. v.</i>	fly.
Gu = ku, <i>intr. v.</i>	can, able, enough, reach.
Gu = ku, <i>n.</i> , kui.	smell.
Guhā = kuha, <i>adj.</i> , guhango.	far.
Gula = kula, <i>tr. &amp; intr. v.</i>	drop, fall.
Gula = kula, <i>n.</i> , kuré.	cloth.
*Gulo, <i>adv.</i>	in front.
Gulo = kulo, <i>adj.</i> , kulongo.	small.
Guru = kuru, <i>tr. v.</i>	accept.
Gutu = kutu, <i>adj.</i> , kutungo.	short.
*Ha, <i>n.</i> , hei.	female.
*Ha, <i>adv.</i>	to-day.
*Ha, <i>n.</i> , hei.	death.
*Ha = hani, <i>n.</i>	thing.
*Hā, <i>v.</i> , hango.	die, dead.
*Haga, hawa, <i>adj.</i> , hawango.	lazy.
*Haga, hawa, <i>tr. v.</i>	clear, carve.
*Hāka, <i>n.</i> , hākei.	load, utensil, thing
*Hāka, <i>adj.</i> , hakango.	empty.
*Hala, halage, <i>adj.</i>	first.
*Halē, <i>n.</i> , halé.	medicine.
*Hāma, <i>n.</i> , hāmei.	wet season ; waist.
*Hango, <i>adj.</i>	dead.
*Hani, <i>n.</i> , hani.	thing.

*Hāpē, <i>n.</i> , hapé.	root.
*Hawa, <i>adj.</i> , hawango.	lazy.
*Hege, <i>n.</i> , Hegé = hewe.	soap.
*Hei, <i>tr. &amp; intr. v.</i>	sit, set, plant.
*Heiwulu, <i>n.</i> , heiwulī.	stool.
*Hele, <i>tr. v.</i>	hang.
*Hemu, <i>n.</i> , hemui.	light, candle, etc.
*Henga, <i>n.</i> , hengé.	dream.
Hengá wile.	to dream.
*Hewu, <i>adj.</i> , hewungo.	equal.
*Hī, <i>tr. v.</i>	plant.
*Higbe, <i>intr. v.</i> , higgengo.	sick.
*Hija, <i>tr. v.</i>	beat, stamp.
*Hije, hiye, <i>intr. v.</i>	get up.
*Hina, <i>n.</i> , hiné.	male.
*Hinda, hingda, <i>n.</i> , hindeí.	thing, affair, place.
*Hindō, <i>n.</i> , hindōi.	man.
*Hindōlō, <i>n.</i> , hindōlōi.	son.
*Hini, <i>n.</i> , hiní.	husband.
*Hite, <i>tr. v.</i>	let down.
intr. <i>v.</i>	reach, consult.
*Hiye, <i>adv.</i>	indeed, yes.
*Hiye, <i>intr. v.</i> = hije.	arise.
*Hō, <i>tr. v.</i>	sew.
*Hō, <i>tr. v.</i>	knock, strike against.
*Hō, <i>adv.</i>	then, used at end of interro- gative sentences.
*Hōē, <i>interj.</i>	shall we?
*Hōkpa, <i>n.</i> , hōkpe.	nose.
*Hōna, <i>tr. v.</i>	practise witchcraft against.
*Hondo, <i>adj.</i>	hundred.
*Hōta, <i>n.</i> , hōté.	guest, stranger.
*Hou, <i>tr. v.</i>	catch.
Houma!	catch hold!
*Hū, <i>n.</i> , hui.	inside.
prep.	in.
*Hū, <i>prefix.</i>	an intensitive prefix to verbs.
*Hūa, <i>n.</i> , hūeí.	animal, meat.
*Hūgbe, <i>tr. v.</i>	look into.
*Huge, <i>tr. v.</i>	explain, relate.
*Hugo, <i>tr. v.</i>	understand, attempt.

*Hūguhango (pronounced almost <i>ngwango</i> ).	distant.
*Huma, <i>tr. v.</i>	steal.
*Huma, <i>tr. v.</i>	measure, compare.
*Hupu, <i>tr. v.</i>	mix.
*Huyela, <i>tr. v.</i>	sweep, wipe.
*I, <i>pr.</i>	he.
*I, <i>pr.</i>	he not.
*I, <i>adv.</i>	yes.
*Ina, <i>conj.</i>	if, suppose.
*Ita, <i>adj.</i>	one (used in counting).
*Jā, <i>tr. v.</i>	touch.
Jā a ngie.	touch it.
Jama = sama, <i>n.</i> , jameí.	distinguished person.
Jango = sawango, <i>adj.</i>	three (special use).
Wu jango.	you three.
Jēgá = jia kā.	walk quickly.
*Ji, <i>dem. pr.</i>	this.
*Ji, <i>conj.</i>	when, if.
Ji = je = nje, <i>n.</i>	mother.
*Jia, <i>intr. v.</i> (also ji).	walk, travel.
n., jieí.	journey.
Jia = njia, <i>n.</i> , njiei.	word, palaver.
*Jialō, <i>n.</i> , jialōi.	child that can just walk.
*Jiwi, <i>n.</i> , jiwi.	key.
Jō = sō, also jōlo, <i>tr. v.</i>	obtain, get, marry a wife.
Jōla = sōla, <i>n.</i> , sōle.	noise.
Jōndu = sōndu, <i>tr. v.</i> & <i>n.</i>	swear, curse.
Jōngo = sōngo, <i>n.</i>	equivalent.
Ngi jōngoi.	its equivalent, its cost.
Gbe jōngo?	how much?
Jōso = sōso, <i>tr. v.</i>	load a gun, pack a hole.

*K changes into G.*

Kā, <i>n.</i> , kāi.	dirt.
*Kā, <i>adv.</i>	very, very much.
Kā = kara, <i>tr. v.</i>	teach.
Ka, <i>n.</i> , kei.	husk, empty shell, etc.

Kafa, <i>tr. v.</i>	cheat.
Kahā, <i>n.</i> , kahei.	basket.
Kahū, <i>n.</i> , kahui.	body.
Kaye, <i>n.</i> , kayé.	rust.
*Kaká, <i>adv.</i>	quickly.
*Kākā, <i>adv.</i>	very.
Kaka = gaka, yaka, <i>n.</i> , kakeí.	side.
Take, <i>n.</i> , kakeí.	wall.
Kala, <i>n.</i> , kaleí.	circle.
Kale, <i>n.</i> , kalé.	seed, bone, cartridge.
Kali, <i>n.</i> , kalí.	hoe.
Kali, <i>n.</i> , kalí.	snake.
Kalō, <i>n.</i> , kalōi.	basin.
Kama hani, <i>n.</i>	wonderful thing.
Kamba, <i>n.</i> , kambé.	grave.
Kaŋa, <i>n.</i> , kaŋa.	box.
Kani, <i>n.</i> , kani.	—
Kani gboli.	gold.
Kani gogole.	silver.
*Karō, <i>n.</i> , Karōmo.	Vai, a neighbouring people to the Mendes.
Kasō, <i>adj.</i>	cunning.
Kata, <i>n.</i> , kateí.	hedge.
Katéhū.	garden, enclosure.
Kaye, <i>n.</i> , kayé.	fault.
Ke = ge, <i>v.</i>	show.
*Ke, <i>conj.</i>	and.
*Ke, <i>n.</i> , kei.	father, master.
*Kea = kia <i>and</i> kina, <i>conj.</i> , &c.	when.
Kea ji na.	like this.
Kele, <i>tr. v.</i>	end.
*Kelei, kere?	is it not so?
Kelema, <i>n.</i> , kelemeí.	end,
*Kene, <i>n.</i> , kene.	old man, a title of respect.
Kenye, <i>n.</i> , kenyeí.	country.
*Kia, <i>conj.</i>	whilst, when, etc.
*Kina, <i>conj.</i>	ditto
Kō = gō, <i>n.</i> , gōi.	belly.
Ko, <i>n.</i> , koi, <i>also v.</i>	war.
Ko, kōlo, <i>tr. v.</i>	know, try.
Kōhū, <i>n.</i> , koihū <i>or</i> kohui.	belly.

Kōhune, <i>n.</i> , kōhuné.	joy.
Koko, <i>n.</i> , kokoi.	ant-hill.
Koko, <i>tr. v.</i>	find.
Kokoli, <i>tr. v.</i>	ditto
Kolama, <i>tr. v.</i>	surprise.
Koli, <i>n.</i> , kolī.	scissors.
Kōle, <i>tr. v.</i>	wash, clean.
Kōle, <i>adj.</i> , kōlengo.	clean.
Kole, <i>tr. v.</i>	divide.
Kole, <i>adj.</i> , kolengo.	cold.
Koli, <i>n.</i> , koli.	leopard.
Koli, <i>tr.</i>	pluck fruit.
Kolo, <i>n.</i> , kole.	paper, book, skin.
Kōlō, <i>n.</i> , kōlī.	fire-place, barrel.
Kolo, <i>tr. v.</i>	try, feel.
*Kolu, <i>n.</i> , kolī.	iron.
Koma, <i>n.</i> , komé.	assembly.
Kōme, <i>tr. v.</i> & <i>noun.</i>	collect, meet.
Komi, <i>n.</i> , komí.	bee, honey.
Kōnda, <i>n.</i> , kōndé.	mortar for pounding grain.
Kōnu, <i>n.</i> , kōnī.	axe.
Kōtō, <i>adj.</i> ; kōtōngo, <i>v.</i>	bent ; roll up.
Kotu, <i>n.</i> , kotī.	rock, stone.
Kōwe, <i>n.</i> , kōwé.	log, fallen tree.
Kōwo, <i>adj.</i>	left (hand).
Kōwō, <i>intr. v.</i>	fly.
Kōwu, <i>n.</i> , kōwī.	wood.
*Ku, <i>n.</i> , kui.	day.
Ku, <i>n.</i> , kui.	smell.
Kuhama, <i>adj.</i>	far.
Kuimeni, <i>tr. v.</i>	smell.
Kui neingo.	it smells sweet.
Kui nyamungo.	it smells bad.
Kū = gu, <i>v.</i>	can, able.
Kula = gula, <i>tr.</i> & <i>intr. v.</i>	drop, fall.
Kula, <i>n.</i> , kulé, kuré.	cloth.
Kula gutu, <i>n.</i> , kula gutī.	lit. small cloth, rag or any piece.
Kulō, <i>adj.</i> , kulongo, kulī,	small.
gulongoi, wulī, wulongoi.	
Kulu = kuru, <i>tr.</i> & <i>intr. v.</i>	agree, accept.

Kundéhū, <i>n.</i>	corner, <i>or</i> recess for a bed.
Kungoi hū, <i>n.</i>	annex to a house, room.
Kuru = kulu, <i>tr. &amp; intr. v.</i>	agree, accept.
Kutu, <i>adj.</i> , kutungo.	short.

*Kp* changes into *Gb*.

Kpa, <i>n.</i> , kpaé.	debt.
Kpa, <i>adj.</i>	different.
Kpā = kpala = kpaé.	farm.
Kpa, <i>adv.</i>	fast.
Kpā, <i>tr. v.</i>	count.
Kpaki, <i>n.</i> , kpakí.	arm, shoulder, wing.
Kpakpa, <i>tr. v.</i>	fasten, nail.
Kpakpau, <i>adj.</i> , kpakpaungo.	difficult.
Kpala, <i>n.</i> , kpalé.	farm.
Kpale, <i>n.</i> , kpalé.	pain.
Kpambi, <i>n.</i> , kpambī.	line, mark.
Kpande, <i>tr. &amp; intr. v.</i>	shout out.
Kpande, <i>n.</i> , kpandé.	gun.
Kpandi, <i>tr. v.</i> ; <i>adj.</i> , kpandi- ngo.	heat, hasten ; hot.
Kpangba, <i>n.</i> , kpangbé.	broom.
Kpāō, <i>n. &amp; v.</i>	cry, call.
Kpate, <i>tr. v.</i>	make, repair.
Kpate, <i>adj.</i> , kpatengo.	rich.
Kpawu, <i>n.</i> , kpawuī.	bridge.
Kpē, <i>n.</i>	business.
Kpengo, <i>adj.</i>	busy.
Kpē, <i>tr. v.</i>	stop.
Kpe, <i>adv.</i>	still, quiet.
Kpe, <i>tr. v.</i>	drive, dismiss.
Kpē = kpēlē, <i>tr. v.</i>	look at.
Kpēkpē, <i>v. &amp; adj.</i> = yekpe, yekpengo.	good.
Kpele = kpere, <i>adj.</i>	all.
Kpele, <i>n.</i> , kpelé.	beard.
Kpēlē, <i>n.</i> , kpēlēi <i>and</i> kpēí.	time.
Kpēma = kpelema, <i>n.</i> , kpēmé.	time.
Kpīa = gbīa, <i>v.</i>	pull out, come out.
Kpindi, <i>n.</i> , kpindi.	night.

Kpini, <i>tr. v.</i>	twist
Kpiti, <i>n.</i> , kpitī.	grass.
Kpohū, <i>n.</i>	flour.
Kpoko, <i>n.</i> , kpokoi.	evening.
Kpoku, <i>intr. v.</i>	sprout.
Kpōlē, <i>adj.</i> kpōlengo.	unripe.
Kpōli, <i>tr. v.</i>	drink.
Kpōli, <i>n.</i> , kpōlí.	river.
Kpōlō, <i>n.</i> kpōlí.	salt.
Kpōwa, <i>adj.</i> , kpōwango.	foolish.
Kpoye, <i>n.</i> , kpoyé.	sea.
Kpoyō <i>tr. v.</i>	finish.
Kpūeila, <i>n.</i> , kpūeilé.	hut.
Kpūko, <i>n.</i> , kpūkoi.	bed.
Kpuli, <i>tr. v.</i>	shave the head.
Kpulo, <i>n.</i> , kpuli.	knot.
Lā = ndā, <i>n.</i> , lāi.	leaf.
La = nda, <i>n.</i> , lei.	mouth, opening as a gate, etc.
Lā = ndā, <i>tr. v.</i>	pull.
La = nda, <i>tr. &amp; intr. v.</i>	lay, lie, place.
*Lā, <i>adv.</i>	not.
*Lā, <i>n.</i> , lei.	name.
Labu = ndabu, <i>adv.</i>	in front.
Lagbou = ndagbou, <i>tr. v.</i>	shut.
Lahī = ndahī, <i>tr. v.</i>	warn.
Lakpa = ndakpa, <i>v.</i>	grow up.
Lala = ndala, <i>n.</i> , laléi.	oar.
Lama = ndama, <i>n.</i> , lameí.	lying down place, bed.
Lapi = ndapi, <i>v. &amp; n.</i>	fight (not war), wrestle, swim.
Latō = ndatō, <i>tr. v.</i>	praise.
Lave = ndave, <i>tr. v.</i>	fill.
Lavengo.	full.
Lawō = ndawō, <i>tr. v.</i>	open.
Layia = ndayia, <i>n.</i> , layiei.	word, order.
Lē = ndē, <i>tr. v.</i>	bear, beget.
Le = de = te, <i>tr. v.</i> ; <i>intr. v.</i>	lift up; climb.
*Le, <i>adv.</i>	still.
*Lē, <i>adv.</i>	a little.
Lē = ndē, <i>intr. v.</i>	speak, tell.
Le = de, <i>tr. v.</i>	condemn.

*Le, <i>v.</i>	to be.
Le = nde, <i>n.</i> , ndei.	a lie.
Le = lewe = tewe.	cut, pass.
Lekpe = ndekpe, <i>tr. v.</i>	arrange in order.
*Lele, <i>adv.</i>	slowly.
*Lele, <i>adj.</i>	wrong.
Lēli = ndēli, <i>tr. v.</i>	appease.
Lema = ndema, <i>tr. v.</i>	forget.
Lembi = ndembi, <i>tr. &amp; intr. v.</i>	delay.
Lemu = temu, <i>tr. v.</i>	acquit.
Lenga = ndenga, <i>pl. n.</i>	children.
Lenga = tenga, <i>adv.</i>	together.
Lewe = tewe, <i>tr. v.</i>	cut, pass.
= ndewe, <i>tr. v.</i>	beat.
Lī = ndī, <i>n.</i> , lī.	heart.
*Li, <i>intr. v.</i>	go.
<i>past tense, ya.</i>	
Lia = ndia, <i>n.</i> , ndiei.	middle.
Lila = di la, <i>tr. v.</i>	take away.
Līma = ndima, <i>n.</i> , līmei.	choice.
Līwi = tīwī, <i>tr. v.</i>	close (the eyes).
*Lo, <i>v.</i>	to be.
Lo = to, <i>tr. v.</i>	see.
Lō = ndō, <i>n.</i> , lōi.	child.
Lō = dō = tō, <i>tr. &amp; intr. v.</i>	stand, stop, build, follow.
Lō = ndo, <i>n.</i> , loi.	rum, wine.
*Lō, <i>n.</i> , loi.	day.
Lō = dō = tō, <i>tr. v.</i>	send.
*Lō, <i>tr. v.</i>	like, want.
Lō = ndō, <i>tr. v.</i>	leave.
Lōhū = ndōhū, <i>tr. &amp; intr. v.</i>	lose, be lost.
Lōkō = tōkō, <i>n.</i> , lōkōi.	hand, arm.
Lōle = ndole, <i>n.</i> , lōlé.	hunger.
*Lōle, <i>adv.</i>	how many.
Lōli = dōli, <i>n. &amp; v.</i>	play, dance.
Lōlo = ndōlo, <i>n.</i> , lōlé.	ground, country.
*Lōlu, <i>adj.</i>	five.
*Lōme-lōme, <i>adv.</i>	noiselessly.
Lōndō = ndōndō, <i>v.</i>	be silent, cease.
Lōwu = ndōwu, <i>tr. v.</i>	hide.
Lua = ndua, <i>n. &amp; v.</i>	fear.
Lugo = tugo, <i>adv.</i>	in front.

Lula = ndula, <i>intr. v.</i>	rot, decay.
Luma = duma, <i>intr. v.</i>	consent.
Luva = nduva, <i>intr. v.</i>	spend the day.
*Ma, <i>prefix.</i>	intensitive prefix to verbs.
*Ma, <i>pr.</i>	we.
*Mā, <i>pr.</i>	we not.
*Ma, <i>prep.</i>	for, on, to.
*Mā, <i>tr. v. &amp; n.</i>	desire.
*Mābāli, <i>tr. v.</i>	refuse, hinder.
*Made <i>tr. v.</i>	raise.
*Madewe, <i>tr. v.</i>	cut off, detain.
*Magbia, <i>tr. v.</i>	undress, pluck a bird.
*Māgōmbō, <i>tr. v.</i>	strip leaves off a branch.
*Mahā, <i>n. maheí.</i>	king, chief.
*Mahēu, <i>tr. v. &amp; adj.</i>	equal, make equal.
*Mahou, <i>tr. v.</i>	choose.
*Mahū, <i>prep.</i>	on, above.
*Mahūgbēle (-gbe), <i>tr. v.</i>	watch over.
*Majia, <i>tr. v.</i>	sell.
*Make, <i>tr. v.</i>	feed.
*Malē, <i>tr. v.</i>	meet, overtake.
*Male, <i>tr. v.</i>	cover, roof.
*Malewe, madewe, <i>tr. v.</i>	cut off.
*Maluve, <i>tr. &amp; intr. v.</i>	change.
*Mama, <i>n., mamé.</i>	elderly person, grandparent.
*Mamage, <i>n., mamagei.</i>	foolishness.
*Mamamaui, <i>n., mamamaui.</i>	pity.
*Mamō, <i>n., mamōi.</i>	owner.
*Mama, <i>adj.</i>	foolish.
*Mana, <i>n., mané.</i>	plantain.
*Manda, <i>adv.</i>	tightly.
*Mane, <i>adj. &amp; tr. v.</i>	sweet, sweeten.
*Mane, manehe, <i>tr. v.</i>	watch.
*Mani, <i>n., manī.</i>	trap.
*Mani, <i>tr. v.</i>	want, be in need of.
*Manu, <i>tr. v.</i>	forgive.
*Matō, <i>tr. v.</i>	add to, increase.
*Mavula, <i>tr. v.</i>	hasten.
*Mawali, <i>n., mawali.</i>	bet.
Mawali hou.	make a bet.
*Maweie, <i>tr. v.</i>	cover.

*Mawulō (mau'ro), <i>tr. v.</i>	wait for.
*Mayafa, <i>tr. v.</i>	backbite.
*Maye, <i>tr. v.</i>	stoop, lower.
*Mayela, <i>tr. v.</i>	brush.
*Mayia, <i>n., mayiei.</i>	accusation.
Mayia ge.	accuse.
*Mayili, <i>tr. v.</i>	dress.

*Mb* changes into *B*.

Mbā, <i>n., mbāi.</i>	friend.
*Mbā, <i>prep.</i>	top.
Mba, <i>n., mbei.</i>	rice.
Mbaka, <i>n., mbaké.</i>	music.
Mbala, <i>n., mbalé.</i>	sheep.
Mbali, <i>tr. v.</i>	vomit.
Mbalu, <i>n., mbalí.</i>	cane loop to climb trees.
Mbawa, <i>n., mbawé.</i>	soap.
*Mbe, <i>adv.</i>	to me here.
Mbela, <i>tr. v.</i>	split, tear.
Mbēle = mbewele.	this road.
Mbēm̄bē, <i>tr. v.</i>	swing round, encircle.
Mbō, <i>tr. &amp; intr. v.</i>	dig.
Mbō, <i>tr. &amp; intr. v.</i>	pierce, penetrate.
Mbōgba, <i>n., mbōgbé.</i>	cutlass.
Mbola, <i>n., mbolé.</i>	cup.
Mbōlē, <i>intr. v.</i>	be blind.
Mbōlō, <i>n., mbōlī, mbōlōhū.</i>	throat.
Mbōma, <i>n., mbōmé.</i>	hammock.
Mbōnda, <i>n., mbōndé.</i>	kindred.
Mbōwa, <i>n., mbōwéi.</i>	knife.
Mbu, <i>adv. &amp; prep.</i>	under.
Mbumbu, <i>tr. v.</i>	take up.
Mbumbu, <i>n., mbumbui.</i>	fish-trap.
*Mē.	we not ( <i>condit.</i> ).
*Mē.	we say.
*Me, <i>tr. v.</i>	eat.
*Mehe, <i>n., meheí.</i>	food.
*Meni and me, <i>tr. v.</i>	hear, understand, perceive.
*Mi, <i>mindō, adv.</i>	where.
*Mia, <i>miando, adv.</i>	yonder.

*Mia, <i>v.</i>	is.
*Migbe, <i>adv.</i>	when?
*Miji, <i>n. miji.</i>	needle.
*Mini, <i>n. &amp; adj.</i>	
Miningo.	heavy.
*Mita, <i>n. mīté.</i>	spoon.
*Mo, <i>tr. v.</i>	burn.
*Moli, <i>tr. v.</i>	ask.
*More, Moremo, Moremōi.	More man, <i>i. e.</i> Moor by derivation—any Mahommedan.
*Mu, <i>pr.</i>	we.
*Mū, <i>pr.</i>	we not.
*Mua, <i>pr.</i>	we.
*Mua, <i>intr. v.</i>	bathe.
*Mumu, <i>adj.</i>	small, applied to young birds, nails, etc.
*Na, <i>adv.</i>	there.
*Na, <i>dem. pr.</i>	that.
*Nā, <i>adv.</i>	now.
*Nama, <i>n., namé.</i>	blood.
*Namu, <i>intr. v.</i>	slip.
*Nani, <i>adj.</i>	four.
*Navō, <i>n., navōi.</i>	money.
Ndā, <i>n., ndāi = lāi.</i>	leaf.
Nda, <i>n., ndei = lei.</i>	mouth, door.
*Nda, <i>n., ndei.</i>	portion.
Ngi nda, <i>poss. pr.</i>	his own.
Nda = la, <i>tr. v.</i>	lay, lie down.
Ndā, <i>tr. v.</i>	pull.
*Ndahani, <i>n., ndahani.</i>	meat, fish, etc., used as food.
Ndakpa = lakpa, <i>intr. v.</i>	grow.
Ndakpa, <i>n., ndakpeí.</i>	young man.
Ndakpalō, <i>n., ndakpalōi.</i>	ditto.
Ndalō = lalō, <i>tr. v.</i>	join.
Ndapi = lapi, <i>tr. v.</i>	fight, wrestle, swim.
Ndavē = lave, <i>tr. v.</i>	fill.
Ndawō = lawō, <i>tr. v.</i>	open.
Ndē = le, <i>n., lei.</i>	child.
*Nde = ndewe, <i>n., ndei.</i>	brother.

Ndē = le, <i>tr. v.</i>	tell.
Nde = le, <i>n.</i>	a lie.
Ndē = lē, <i>tr. v.</i>	bear, beget.
*Ndegola, <i>intr. v.</i>	tell a lie.
Ndeli = deli, <i>v. &amp; adj.</i> , nde- lingo.	wet.
Ndende = lende, <i>n.</i> , ndendei.	boat.
Ndevu = levu, <i>n.</i> , levui.	life, rest.
Ndewe = lewe, <i>tr. v.</i>	beat.
*Ndewe, <i>n.</i> , ndewei.	brother.
Ndī = li, <i>n.</i> , lī.	heart.
Ndia = lia, <i>n.</i> , ndiei, <i>also prep.</i>	middle.
*Ndiamo, <i>n.</i> , ndiamōi.	friend.
Ndile <i>or</i> ndili = dile, <i>n.</i> , ndilī.	boa-constrictor.
Ndō = lō, <i>n.</i> , lōi.	son, daughter.
Ndō = lō, <i>tr. v.</i>	leave.
Ndō = lō, <i>n.</i> , lōi.	rum, wine.
Ndogbō = dogbō, <i>n.</i> , ndogbōi.	bush.
Ndōke = lōke, <i>tr. v.</i>	clear bush, etc.
Ndole = dōle, <i>n.</i> , ndolē.	hunger.
*Ndōlē, <i>tr. v.</i>	bear children.
Ndōli = dōli, <i>n.</i> , ndōlī.	hook, fish-hook.
Ndolo = lolo, <i>n.</i> , ndolē.	ground, world, country.
Ndōma = lōma, <i>n.</i> , ndōmé (doomé).	shirt.
Ndoma = doma, <i>n.</i> , ndomé (dormé).	ground.
Ndondo = londo, <i>v.</i>	cease.
Ndopa = dopa, <i>n.</i> , ndopé.	antelope, deer.
Ndōpō = lōpō, <i>n.</i> , ndōpōi.	boy, girl, inferior.
Ndōvo = lōvo, <i>intr. v.</i>	be unsuccessful.
Ndōwa = lōwa, <i>n.</i> , ndōwé.	hole.
Ndōwō = lōwō, <i>n.</i> , ndōwōi.	horn.
Ndōwu = lōwu, <i>tr. &amp; intr. v.</i>	hide.
Ndufe = lufe, <i>tr. v.</i>	extinguish.
Ndūla = lula, <i>tr. &amp; intr. v.</i>	rot.
Nduli = duli, <i>n.</i> , ndulī.	smoke.
Nduwe = luwe, <i>tr. v.</i>	clear the bush.
*Ne, <i>n.</i> , nei.	tongue.
*Ne, <i>n.</i> , nei, & <i>tr. v.</i>	pleasure, please.
Nengo.	sweet.

\*Nemáhū, *n.*

Nemáhū lengo.

\*Nene, *n.*, neneí.

\*Neni & ne, *v.*

\*Nete, *n.*, neté.

Ngā = ga, *pr.*

Ngā = gā, *pr.*

Ngā, *adv. & prep.*

Ngāfa = yafa, *n.*, ngafeí.

Ngāfa = yafa, *tr. v.*

Ngahango = yahango, *adj.*

Ngahuma = yahuma, *tr. v.*

Ngāla = yala, *n.*, ngalé.

Ngāle = yale, *tr. v.*

Ngālī = gali, *n.*, ngālī.

Ngalu = ngau = yau, *n.*, ngalui.

Ngama = yama, *n.*, ngameí.

Ngama = yama, *tr. & intr. v.*

Ngāngē = yange, *tr. & intr. v.*

Ngape, *tr. v.*

Ngara = gara, *n.*, ngaré.

Ngate = yate, *tr. & intr. v.*

\*Ngē, *pr.*

\*Ngē, *v.*

Ngela = yela, *tr. v.*

\*Ngela-ngela.

\*Ngēlē, *n.*, ngēlēí.

\*Ngēlēwō, *adv.*

\*Ngeleya, *adv.*

Ngelī = yelī, *tr. v.*

\*Ngenda, *n.*

Ngenge = yenge, *n.*, yengé.

Ngengemō, *n.*, ngengemōi; *pl.*  
gengebra.

\*Ngēvō, *n.*, ngevōi.

\*Ngēwō, *n.*, Ngewōi.

Ngeya = yeya, *n.*, ngeyeí.

Ngeya = yeya, *tr. v.*

Ngī = gi, *pr.*

Ngī, *pr.*

sense.

clever.

shade.

sweeten.

door (= the door itself).

I.

I not.

on top.

spirit.

slander.

blunt.

steal from.

mat.

break.

thorn.

egg, moon.

eye, face.

return.

scratch, itch.

turn upside down.

a coarse grass.

kindle.

I not.

I say.

sweep, clean, wipe.

one by one.

heaven, sky, cloud.

at daybreak.

aloft.

abuse.

morning.

work.

workman, labourer.

dry season.

God.

rope.

buy.

I.

his, him.

Ngī = gī, <i>pr.</i>	I not.
*Ngīē, <i>pr.</i>	him.
Ngila = gila, <i>n.</i> , ngilé.	dog.
Ngīlī = yilī = yī, <i>tr. v.</i>	cook.
Ngīlī = yilī, <i>tr. v.</i>	bind.
*Ngītiya, <i>adv.</i>	outside.
*Ngīyē, <i>n.</i> , ngīyē.	hill.
*Ngīye, <i>conj.</i>	until, except.
Ngō = wō, <i>n. &amp; v.</i> , ngoi.	cry.
Ngō = wō, <i>n.</i> , ngōi.	voice, word, message.
*Ngōla, <i>n.</i> , ngōlē.	bush.
Ngōlē = gōlē, <i>v.</i>	shave the face.
Ngōli bō, <i>intr. v.</i>	piss.
Ngolo = wolo, <i>adj.</i> , ngolongo.	large.
Ngolo = wolo, <i>intr. v.</i>	weep.
Ngombu = yombu, <i>n.</i> , ngo- mbui.	fire.
Ngongo = ngolongo, wongo, <i>adj.</i>	large.
Ngongolu = yongolu, <i>n.</i> , ngo- ngolui.	tooth.
Ngōva = wōva, ngōvango, <i>adj.</i>	old.
Ngu = wu, <i>n.</i> , ngui.	head.
Ngu = wu, <i>tr. v.</i>	wake up.
Ngua = wua, <i>n.</i> , gueí.	fruit.
Ngua = wua, <i>tr. v.</i>	wash (clothes), put on, thrust in.
Ngulē = wulē, <i>n. &amp; v.</i> , ngulē.	song.
Ngulī = gulī, <i>tr. v.</i>	paddle.
Ngulo = wulo, <i>n.</i> , ngulé.	oil.
Ngulu = wulu = nguru, <i>n.</i> , ngulī.	tree, stick.
Ngundu, <i>adj.</i> , wundungo.	green, raw.
*Nī, <i>adv.</i>	so, thus.
*Nika, <i>n.</i> , nikeí.	cow.
*Nina, <i>adj.</i> , ninango.	new.
*Nīni, <i>n.</i> , nīni.	female breast.
Nja = ya, <i>n.</i> , njei.	water, rain.
*Njala, <i>n.</i> , njaleí.	landing-place.
*Njalōwa, <i>n.</i> , njalōwé.	water-hole.

Njasa = yasa, <i>n.</i> , yasé.	thatch—generally, and from the oil-palm in particular.
Nje = yi, <i>n.</i> , nji.	mother.
*Njē, <i>n.</i> , njēi.	goat.
Nje = yē, <i>tr. v.</i>	lower.
Njepe = yepe, <i>n.</i> & <i>v.</i> , njepé.	talk.
Njī = yi, <i>n.</i> & <i>v.</i> , njī.	sleep.
Njīa = yīa, <i>n.</i> , njiei.	word, affair, palaver.
Njuo = yuo, <i>n.</i> , = njuōi.	finger.
*Nu = numu, <i>n.</i> , numuí; <i>pl. nunga.</i>	person.
*Nwona, <i>adj.</i> , nwonango.	bitter.
*Nwoni, <i>n.</i> , nwoní.	bird.
*Nya, <i>pr.</i>	my, me.
*Nyaha, <i>n.</i> , nyaheí.	woman, wife.
*Nyamu, <i>adj.</i> , nyamungo.	bad.
*Nyande, <i>adj.</i> , nyandengo.	fine.
*Nyani, <i>tr. v.</i>	spoil.
*Nyapō, <i>n.</i> , nyapōi.	young woman.
*Nye, <i>n.</i> , nyé.	fish.
*Nyegi, <i>tr. v.</i>	mark, write.
*Nyī, <i>tr. v.</i>	bite.
*Nyoko, <i>n.</i> , nyokoi.	manner, sort.
*Nyonyo, <i>pr.</i>	each other.
Pa = wa, <i>tr. v.</i>	kill.
Panda = wanda, <i>adv.</i>	properly.
*Pawa, <i>tr. v.</i> & <i>n.</i> , pawé.	pay.
Pē = pēlē = wē = wēlē = pilē = wile = wiri, wi, <i>tr. v.</i>	do.
*Pei or peñ, <i>adv.</i>	first.
Peka = weka, <i>n.</i> ; <i>adj.</i> , pekeí.	other.
Pela = wela, <i>tr. v.</i>	finish.
Pela = wela, <i>intr. v.</i>	flee.
*Pē-lá, <i>n.</i> , pē leí.	doorway.
*Pēle, <i>n.</i> , pēlé or pēlí.	road.
Pēlē = wēlē, <i>n.</i> , pēleí.	house.
Pēbu.	indoors.
*Pēna, <i>n.</i> , pēné.	clay for pottery.
Pīlī = wilī = p'li, <i>tr. v.</i>	throw.
Pīme = wīme, <i>intr. v.</i>	run.

Pinde = winde, <i>intr. v.</i>	jump.
*Po, <i>tr. v.</i>	cut with an axe.
*Polon, <i>adv.</i>	far.
Pōma = wōma, <i>n.</i> , pōmé.	corpse.
Pōma = wōma, <i>prep. &amp; adv.</i> ; <i>n.</i> , pōmei or wōma.	behind.
Pona = bona, <i>tr. v. &amp; adj.</i> , ponango.	straighten, straight.
*Pōnje, <i>tr. v.</i>	strip leaves.
*Popa, <i>n.</i> , pōpé.	pond, lake.
Pōpō = wōpo, <i>tr. v.</i>	carry on the back.
*Poro, <i>n.</i> , poré.	earth, soil.
Pōte = wōte, <i>tr. v.</i>	turn.
Pōwa = bōwa, <i>n.</i> , pōwé.	flower.
*Pu, <i>adj.</i>	ten.
Pu = wu, <i>tr. v.</i>	put, pour.
*Pū.	European.
Pūmō, pūmōi.	European person.
Puyia, puyiei.	European language.
Pukpia = wukpia, <i>tr. v.</i>	uproot.

*S changes into J.*

Sago, sao, <i>adv.</i>	no.
Sama = jama, <i>n.</i> , samé.	person of distinction.
Samba, <i>n.</i> , sambé.	basket.
*Sande, <i>n.</i>	a female society = <i>Poro</i> for men.
*Sangbā, <i>n.</i> , sangbāi.	drum.
*Sange, <i>adv.</i>	just now, recently.
*Sani, <i>n.</i> , saní.	bottle.
*Sawa, <i>adj.</i>	three.
*Se, <i>n.</i> , sé.	thanks.
*Segbula, <i>n.</i> , segbulé.	rattle.
Seje, sese, <i>tr. v.</i>	slice.
Sejia, <i>tr. v.</i>	shake.
Seli, <i>n.</i> , seli.	judge, witness.
*Sema, <i>n.</i> , seme.	bamboo.
Sia, <i>tr. v.</i>	rub.
*Silō, <i>n.</i> , silōi.	spider.
*Sina, <i>adv.</i>	to-morrow.
Sō = jō = sōlo = jōlo, <i>tr. v.</i>	marry, get, obtain.

Soku, *adj.*, sɔkungo.  
 Sokuihũ, *n.*  
 Sole = jore, *n.*, solé.  
 Solo = sɔ.  
 Sɔndu = jundu, *tr. v.*  
 Songo = jongo, *n.*, songoi,  
*prep.*  
 Susu, *adj.*, susungo.

\*Ta, *pr.*  
 \*Tã, *pr.*  
 \*Ta, *conj.*  
 \*Ta, *n.*, tei.  
 \*Tamia, *conj.*  
 \*Tanga, *n.*, tangé.  
 Tātō = tōtō = lōtō, *tr. v.*  
 \*Tau, *adj.*  
 \*Tāve, *n.*, tавé.  
 \*Tāwa, *n.*, tawé.  
 \*Tē.  
 \*Te, *n.*, te.  
 \*Tē, *v.*  
 Te = le = de, *tr. v.*  
 \*Tē, *adv.*  
 \*Tekpe, *n.*, tekpe.  
 Teli = deli, *adj.*, telingo.  
 Temu = lemu = demu, *tr. v.*  
 Tenga = lenga, *adj.*  
 \*  
                     *adv.*  
                     = lenga, *prep.*  
 Tewe = lewe = dewe, *tr. v.*  
 \*Tewu, *n.*, tewui.  
 \*Ti.  
 \*Tĩ.  
 \*Tia.  
 \*Tiē.  
 \*Tifa, *n.*, tifé.  
 Tikpo = likpo, *n.*, tikpoi.  
 Tiwi = liwi, *tr. v.*  
 To = lo = do, *tr. v.*

bend.  
 cape, corner of a wood, etc.  
 noise, shouting.  
 see *sɔ*.  
 curse.  
 price.  
 instead of.  
 deep.

he, she, it.  
 he not, she not, it not.  
 and, with.  
 town.  
 therefore ; so it is.  
 cassada.  
 begin.  
 nine.  
 tobacco-pipe.  
 tobacco.  
 they not.  
 fowl.  
 they say.  
 raise.  
 almost ; also indicates con-  
                     tinuous action.  
 basket.  
 black.  
 acquit, ask pardon.  
 some.  
 perhaps.  
 towards, together with.  
 cut, pass, cross, decide.  
 palm-nuts.  
 they, them.  
 they not.  
 they.  
 them.  
 twig.  
 walking-stick.  
 close (the eye).  
 see.

Tō = lō = dō, *tr. v.*

\*Tohe, *n. & intr. v.*

Tōkō = lōkō, *n.*, tōkōi.

\*Tōkpo, *n.*, tōkpoi.

\*Tōkpolo, *n.*, tōkpoloi.

Tōli = lōli = dōli = ruri, *tr. v.*

Tōlō = lōlō, *n.*, tōlōi.

\*Tōne, *tr. v.*

\*Tōnya, *n.*

Tōto = tāto = lōtō.

Tōwo = lōwo, *n.*, tōwé.

\*Tōwu, *n.*, tōwui

Tukpe = lukpe, *tr. v.*

Tuwo = tugo = lugo = luwo,

*adv. & prep.*

send, point at, stand, build,  
follow.

cough.

hand, arm.

oil-palm.

palm wine.

call.

jealousy.

tickle.

truth.

begin.

fame, report.

palm-nut.

push.

before.

*V changes into F.*

Va, *prep.*

Va, *tr. v.*

Vala, *tr. v.*

Vale, *intr. v.*

Vaya, *tr. v.*

Ve = fe, *tr. v.*

Ve, *adv.*

Veli, *tr. v.*

Veli, *tr. v.*

Vu, *intr. v. & adj.*

Nu vu.

of, on account of, for.

salute, say good-bye.

get ready.

grow—of plants.

scatter.

give.

completely.

say good-bye.

ask for.

live.

a living person.

\*Wa, *pr.*

\*Wā, *pr.*

\*Wa, *intr. v.*

Wa a.

Wala, *intr. v.*

\*Wā, *adj.*, wāi.

Wā = pā, *tr. v.*

We = ye, *prep.*

Wē = wēlē, *n.*

Wē = pē, *tr. v.*

\*Wē, *pr.*

you.

you not.

come.

come with = bring.

bring.

great.

kill.

to, for.

house.

do.

we not.

Wēhinda = pēhinda, <i>n.</i> , wē-	conduct.
hindeí.	
Weka = peka, <i>adj.</i>	other.
Wela = pela, <i>tr. v.</i>	finish.
Wela = pela, <i>intr. v.</i>	run away.
Wēlē = pele = pe = we.	do.
Wīlī = pīlī, <i>tr. v.</i>	throw, shoot.
Wīme = pīme, <i>intr. v.</i>	run.
*Wō, <i>pr.</i>	own.
Wō = ngō, <i>n.</i> , wōi.	voice.
Wō = ngō, <i>tr. v.</i>	break.
*Wō, <i>adv.</i>	formerly.
*Wōfela, <i>adj.</i>	seven.
*Wōita, <i>adj.</i>	six.
Wōla = ngōla, <i>v. n.</i>	weeping.
*Wōlō = wō, <i>intr. v.</i>	listen.
Wōlongo = ngōlongo, <i>adj.</i>	great.
Wōma = pōma, <i>n.</i> , wōmei.	back.
<i>prep.</i>	behind.
*Wōnga, <i>n. pl.</i> , wōngeisia.	relations.
Wōngo = ngōngo, <i>adj.</i>	big.
Wōpō = pōpō, <i>tr. v.</i>	carry on the back.
Wōte = pōte, <i>tr. v.</i>	turn, answer.
Wōva = ngōva, <i>adj.</i> , wōvango.	old.
*Wu, <i>pr.</i>	you.
*Wū, <i>pr.</i>	you not.
Wu = ngu, <i>tr. v.</i>	awake.
Wu = ngu, <i>n.</i> , wui.	head.
*Wua, <i>pr.</i>	you.
Wua = ngua, <i>intr. v.</i>	bear fruit.
Wua = ngua, <i>tr. v.</i> , or wa.	wash.
*Wuē, <i>pr.</i>	you.
Wulō = kulō, <i>adj.</i> , wulongo.	small.
Wulo = ngulo, <i>n.</i> , ngulé	fat, oil.
Wulo, <i>adj.</i> , gulongo	fat.
Wulu = ngulu, <i>n.</i> , wulī.	tree.
Wumbu = mbumbu, <i>tr. v.</i>	take up, carry.
Yā, <i>n.</i>	edge, surface.
Yā, <i>adv. &amp; prep.</i>	on top.
*Ya, <i>intr. v.</i>	go.

*Yā, <i>v.</i>	to be not.
Yā, <i>adv.</i>	not.
Yaka = kaka, <i>n.</i> , yakeí.	side, direction.
*Yakpē, <i>adj.</i>	same.
Yale = ngale, <i>tr. v.</i>	break.
Yama = ngama, <i>n.</i> , yamé.	eye, face.
*Yama, <i>intr. v.</i>	return.
Yate = ngate, <i>tr. v.</i>	kindle.
*Ye, <i>v.</i>	be.
*Yē, <i>v.</i>	he says.
Ye = we, <i>prep.</i>	to.
*Ye, <i>pr.</i>	who? how?
Ye = nje, <i>intr. v.</i>	descend.
*Ye, <i>n.</i> , yei.	country.
Yeja = ngeja, <i>adj.</i>	right (not left).
Yeka = ngeka, <i>adv.</i>	almost.
Yekpe = kpekpe, <i>adj.</i> , yekpe- ngo.	good.
Yela = yira = ngera, <i>adj.</i>	one.
Yela = ngela, <i>tr. v.</i>	wipe.
*Yele, <i>v.</i>	be.
Yele = ngele, <i>intr. v.</i>	laugh.
Yele = ngele, <i>intr. v.</i>	scream.
Yenge = ngeenge, <i>intr. v.</i>	work.
Yepe = ngepe, <i>intr. v.</i> ; <i>n.</i> , yepei.	talk.
*Yese, <i>adj.</i>	first.
*Yetahū, <i>n.</i>	own town, home.
Yeya = ngeya, <i>n.</i>	hand.
Talo ngi yeya.	it is (in) his hand = he has it.
Yeya = ngeya, <i>tr. v.</i>	buy.
Yeya = ngeya, <i>n.</i> , yeyéí.	rope.
Yī = nji, <i>intr. v.</i>	sleep.
<i>n.</i> , yī.	sleep.
Yī = nji, <i>n.</i>	mother
*Yia, <i>intr. v.</i>	speak.
<i>n.</i> , yiei.	talk, language.
Yīli = ngīli, <i>tr. v.</i>	cook.
Yīli = ngīli, <i>tr. v.</i>	tie.
Yira = yīla, <i>adj.</i>	one.
*Yo, <i>pr.</i>	who.

## XXI. ENGLISH-MENDE.

(The definite form is put in brackets.)

Able, he is = he can.	i gū.
About.	see under Prepositions.
Above.	ma, mahū.
Accept, agree.	kuru.
Accuse.	mayia ge.
Acquit.	temu.
Across.	wōma.
Action.	pēhinda (pēhindei).
Add.	mātō.
Affair.	hinda, njia (hindei, njiei).
Afraid, he is.	i lūa.
After.	wōma.
Afternoon.	kpokovōli.
Afterwards.	na wōma.
Again.	gboma.
Against.	ma.
Ago.	wō.
Agree, accept.	kuru.
Aim at, aim at it.	tō ; tō ngi ma.
Alive.	vulungo.
All.	gbi, kpele.
Alone.	yakpe.
And.	ke, ta.
Animal.	hūa (hūei).
Another.	peka.
Answer, v.	duma.
Ant.	see under Insects.
Any.	gbi.
Appease.	lī leli.
Arm.	tōkō (lōkōi).
Arrange.	magbate.
Ask.	mōli, veli.
Assemble.	kōme.
At.	gama.
At once.	keyakpe.
Awake.	wu.
Axe.	konu (konī).

Baby.	ndōla (ndōle).
Back,	pōma (pōmei), wōma or wōma.
to carry on the	pōpō, wōpo.
Backbite.	mayafa.
Backbiter.	ngafamo (ngafamoi).
Bad.	nyamu.
Bag.	baggi, sondubolo (sondubolé).
Bag (haversack).	gbafa (gbafé).
Bamboo, ordinary.	keni, semi.
palm from which	nduvu (nduvui).
piassava is made.	
Banana.	seli, sele.
Bank (of a river, etc.).	ngiye (ngiyei).
Barrel.	kōlō (kōlōi).
Basket.	tekpe.
Bathe.	mūa.
Be, <i>v.</i>	lo, le, mia, ya, ye, yele.
Bear (children).	le, ndo le.
Beard.	gbele.
Beat.	ndewe.
Become.	wēlē, wē.
Bed.	gbuko (gbukwé), ndama (la-me).
Bee.	komi.
Before.	place—gulo, tugo, labu.
	time—peñ, ngova, ge, gba.
Begin.	tāto, toto.
Beginning.	tātōma (tātōmei).
Behaviour.	wehinda (wehindei).
Behind.	wōma.
Believe.	hou a tonya.
Belly.	kōhū (koihū or kohui).
Belonging to me.	nya wō le = it is my own.
Below.	mbū.
Bend.	kōtō.
Besides.	gboma, ji wōma.
Bet, <i>v.</i>	mawali hou.
Better, it is.	fisa.
Between.	lia.
Beyond.	wōma.
Big.	wā, ngongo.

Bird.	nwoni.
Birth.	lē.
Bite.	nyī.
Bitter.	ṇona.
Black.	teli, telingo.
Blame.	kāyē (kāyēí).
Blind.	mbōle, mbōlengo (mbōlengoi).
Blood.	ṇāma (ṇamei).
Blunt.	ngāhango.
Board.	gbembele (gbembere).
Boat.	ndende.
Book.	kolo (golé).
Both.	venjo.
Bottle.	sani.
Bottom, the.	imbui.
Bow (for shooting).	ndikpa (ndikpé).
Box.	kaña (kaña).
Boy.	ndōpō (ndōpōi).
Branch.	mbēkē (mbēkē).
Break, a house.	wō.
a stick.	yale.
a needle.	yale.
Bridge.	kpawu (kpawī).
Bring, <i>i.e.</i> come with.	wa a . ., wala.
Broom.	kpangba (kpangbe).
Brother.	ndewe, nde.
Brush, <i>v.</i>	mayela.
Bud.	kpoku.
Build.	dō.
Burn.	mo.
Burst.	būli.
Bury.	kpowu.
Bush (the forest).	dogbo (dogboi).
Busy, I am.	gbe lo nya ma.
But (rather and).	ke.
Buy.	ngeya, yeya.
By.	a.
Calf (animal).	nika lō (nika lōi).
Call.	tōli, luli, ruri.
Can, <i>v.</i>	gū.

Carefully.	panda.
Carrier, <i>i. e.</i> labourer.	ngengemoi.
Carry (take up or away) on the back.	bumbu.
Cartridge.	wōpō, pōpō.
Cask.	kale.
Catch.	kōlō (kōlī).
Cease.	hou.
Change.	ndondo, londo, gele (end).
	pote (turn).
	maluwe (transform).
Cheap, <i>i. e.</i> not dear.	bā ī gbani.
	nyandengo (fine).
Chief.	maha (mahei).
Child,	ndō, lō, (lōi).
able to walk.	jia lōi.
Children.	lengesia.
Choose.	mahou, bumbu (take).
Circle.	kala (kalei), ka (kāi).
Clay.	poro (pore), pena (pene).
Clean, <i>v. &amp; adj.</i>	kole, kolengo.
Clear the ground.	nduwe.
Clever, he is.	ngi nemáhū lengo.
Climb.	de.
Cloth.	kula (kule).
Cloud.	ngele (ngele).
Cold.	kolengo.
Collect.	kome, yando.
Comb, <i>n.</i>	kpegbe
Comb your hair, <i>v.</i>	bi wui hūgbia.
Come.	wa.
Companion.	mbā (mbāi).
Complain.	mayia ge.
Condemn.	le.
Cook.	yīlī.
Cork (of a bottle).	sani lagbolui.
Corner,	kundo (kunde).
recess for a bed.	kundehū.
Cough.	tohe.
Count.	kpā.
Country.	ye (yei).
	yetahū (home town).

Cover.	mawele.
Crooked.	sokungo.
Cross, <i>v.</i>	tewe.
Cross-roads.	pele la bame, ganania.
Cry.	ngo, wō.
Cunning.	kāsō.
Cup.	mbola (mbole).
Cure.	bawō.
Cut.	tewe.
Cut your hair.	bi wui malete (or)
	bi wui wōli.
Cutlass.	mbogbwa (mbogbwe), kpatō
	(kpatui).
Daily.	fōlī gbi, kugbima.
Damp.	ndelingo.
Dance.	dōli.
Dancer.	dōlemo (dōlemoi).
Dark.	kpindi.
"Dash," <i>i. e.</i> a present.	mboya (mboyé).
Dawn, <i>at.</i>	ngelewō.
Day.	lō (lōi), ku, fōlō (fōlī).
Dead.	hango.
Death.	ha (hēi).
Debt.	kpa (kpei).
Decide.	tewe.
Deep.	susu, susungo.
Deer, <i>i. e.</i> antelope.	ndopa (ndopé).
Delay.	lembi.
Descend.	hite, ye.
Dew.	lugbu (lugbui).
Die.	ha.
Different.	gba.
Difficult.	kpakpaungo.
Dig.	mbō.
Dislike.	dōlo.
Dismiss.	gbē.
Divide.	kōle.
Do.	pēlē, pīlī, pē ; wēlē, wīrī, wē.
Doorway.	pele la (pele lei).
Door itself.	nete.

Down, *i. e.* on the ground.

Drag, draw.

Dream.

Dress.

Drink.

Drop.

Drum.

Drunk (wine holds him).

Dry, *v.*

*adj.*

Dry season.

Dung.

Dwarf.

Each.

Each other.

Ear.

Early, morning.

Earth, *i. e.* all countries.  
soil.

East.

Eat, *tr.*

*intr.*

Ebb, of the sea.

Edge of a knife.

Egg.

Empty.

End, *v.*

*n.*

Enough, it is.

it is not.

Equal.

Evening (afternoon).

Every.

Examine (look into).

Explain.

Expose.

Eye.

Face.

Fall

dòmé (*pr.* dormé).

nda.

hengá.

magbate.

gbõle.

gulá.

sangba (sangbai).

ndò i ngi houa.

bēli.

bēli, belingo.

ngõvõ (ngõvõi).

kpõ (kpõi).

tumbu (tumbui).

gbi.

nyò nyò (nyò nyoi).

wõli.

ngenda tete.

ndolo (ndole *or* ndoei).

poro (poro).

kò.

me.

mehe me.

beli.

ya.

ngalu (yalui), tē-yalui, tē-yau.

haka, hakango.

gele.

ikelemeí.

i gua.

ĩ guni.

mahewu.

kpokovõi.

gbi.

hũgbe.

hũge.

gbia fõfõihũ.

yama (yamei).

yama (yamei).

gulá.

Fame.	towo (towé).
Family.	mbōnda (mbondé).
Far.	kuhango, hūguhango ( <i>pr.</i> ngwango), mahūguhango ( <i>pr.</i> ma'ngwango), kuhamā.
Farewell, to bid.	See under Salutations.
Farm.	kpāle, kpā (kpāei).
Fasten.	kpakpa.
Fat, <i>adj.</i>	gulongo.
Father.	ke (kei).
Fault.	kaye (kayé).
Fear.	lua.
Feast.	gōma (gōme).
Feather.	njōmbō (njōmbōi).
Fence.	kāta (kāté).
Few.	wūlo.
Field.	kpāle (kpāle), kpā (kpāe).
Fight (wrestle).	lapi.
(war).	kō (kōi).
Fill.	fe, fenda, ndave, lave, lavenda.
Find, something new.	koko, kokoli.
something looked for.	to (lit. see).
Finish.	gbōyō.
Fire,	gombu (gombui).
a gun.	pili (lit. throw).
First, the	i halagei.
<i>adv.</i>	yese, peñ, gba.
Fish.	nye (nyé).
Fisherman.	nyegbemoi.
Fishing-net.	nye boma (bomé).
Fish-hook.	ndoli.
Flower.	pōwa (pōwé).
Fly (insect).	See under Insects.
<i>v.</i>	gōwo, buwu.
Follow.	tō <i>with</i> wōma.
Food.	mehe (mehei).
Foolish.	mamungo.
Foot.	gōwo (gōwe).
For.	va.
Forget.	lēma.
Forgive,	manu.

From.	no word—see under Prepositions.
Fruit.	wua (wuei).
Full.	lavengo.
Gamble—with cowries. with cards.	kpoyo-go (goi). kolo-go (goi).
Garden.	kpāle (lit. farm). katéhū (lit. compound).
Gate.	ngoréla (ngorelei).
Gather.	ngando, yando.
Get, obtain.	jə, sɔ.
Girl.	nyapō (nyapōi).
Give.	fe, go (for uses see Part I).
Go.	li, ya.
Gold.	kani gbōle.
Good.	yekpengo, nyandengo.
Grind.	fuka.
Ground, <i>n</i> .	ndomē (ndomei).
Grow, of plants only.	lakpa. vale.
Hammock.	mbōma (mbōmé).
Hand.	lōkō (lōkōi).
Hang.	hele.
Happen.	wēlē, malē.
Hard.	kpakpaūngo.
Hasten, <i>tr. v.</i> <i>intr.</i>	mavula. pe kaká.
Hat.	bole.
Have, rendered by to be in the hand.	I have it, Ta lo nya yeya. I have nothing, Hani gbī nya yeya.
He.	ta, a, i.
Head.	ngu, wu (wui).
Heal.	bawō.
Hear.	meni, me.
Heart.	lī.
Heat, <i>v.</i>	gbandī.
Heavy.	miningo.
Help.	gbo ; gbo nya ma, help me.

Here.	be.
Hide.	lowu.
High.	kuhango.
Hill.	ngiyē (ngiyēi).
Hit against.	ho.
Hold.	hou.
Hole.	ndowa (ndowe).
Home.	yē (yei).
Honey.	komi (bee), komi yei (bees' water).
Hook.	ndōli.
Hoop for climbing trees.	mbalu (mbalī).
Horn.	ndōwō (lōwōi).
Hot.	gbandi, gbandingo.
House.	pe, pele, wēle.
How.	ye (comes second in sentence). See under Adverbs.
Hunger.	ndole (ndolé).
Hunt.	kpe.
Hurry, <i>tr.</i>	mavula.
<i>intr.</i>	pe kaka.
Husband.	hini.
Hut.	kpueila (kpueilé).
If.	ina.
Immediately	keyakpe.
In.	hū.
Insect.	fūhani, <i>usually plural</i> fūhanisia.
Inside.	hū, gohū.
Instead.	jongo.
Intended, I.	ngi yeto.
Into.	hū.
Iron.	kolu (kōli).
Jealous.	tōlō.
Join.	ndālo.
Journey.	jia (jiei).
Joy.	kōhūne.
Judge, <i>n.</i>	seli.
<i>v.</i>	tewe.

Jump.	winde, pinde.
Keep.	hou.
Kernel.	kale (kalé).
Key.	jiwi.
Kill.	pa, wa.
Kindred.	wonga (wongé).
Knife.	mbowa (mbowé).
Knock against.	hō.
Knot.	kpūlo (kpuli).
Know.	kō, gō.
Labourer.	ngengemo (ngengemoi).
Lame.	kperongo.
Language.	yīa (yiei).
Large.	wa, ngolongo, ngongo.
Last, the.	ikelemage.
Late, come.	lembi.
Lately.	sange, ge.
Laugh.	yele.
Lay.	nda, la.
Lazy.	hawango.
Leaf.	ndā (ndāi).
Leak, <i>v.</i>	mbo.
Lean, <i>v.</i>	digbī.
Learn.	gā.
Leave,	kpēlē, kpē.
behind.	lō.
Left hand, the.	kowo lōkōi.
Leg.	gowo (gowé).
Let down, <i>tr. v.</i>	hité.
Lie, tell a.	ndé gora.
down.	la.
Lift.	de.
Light, <i>n.</i>	hemu (hemui).
not heavy.	ī minini.
Like—	kea . . . na.
like this.	kea ji na.
<i>tr. v.</i>	longo, followed by “a” and the object.
Likeness.	kpiaye (kpiayei).

Line marked out.	kpambi.
Listen to.	meni.
Little.	kulo, wulongo, mumu.
Living.	vulungo.
Living person.	nū vu.
Load, <i>n.</i>	haka (hakei).
a gun.	joso.
Lock.	kpolu (kpoli).
Log.	kowe (kowé).
Long.	kuha, kuhango.
Look.	kpele, gbe.
for, <i>i. e.</i> search.	kokoli.
Looking-glass.	meme.
Loose, <i>v.</i>	fūlō.
Lose.	ndohū.
Lower, <i>tr. v.</i>	hité, maye.
part.	imbui.
Mad.	gbuwa.
Make a thing.	gbate.
<i>i. e.</i> do.	we.
Man.	hindō (hindōi).
Many.	gboto, gbotongo.
Mark, <i>v.</i>	nyegi.
Marry.	nyaha jo ( <i>or</i> jolo).
Master.	ke (kei).
Mat.	yala (yale).
Measure, <i>v.</i>	hūma.
Meat,	hūa (hūei).
including fish.	ndahani (ndahani).
Meet.	male.
Mend.	gbate.
Mende.	Mende.
Mendeman.	Mendemo (Mendemoi).
language.	Mende yia (yiei).
Message.	ngō (ngōi).
Middle.	lia (liei).
Mix.	hupu.
Money.	navō (navōi).
Month.	{ ngalu, ngau (ngalui, yalui).
Moon.	

Morning.	ngenda.
Mortar for pounding.	kōnda (kōnde).
Mother.	njē (yi).
Mouth.	la (lei).
Much.	gboto, gbotongo.
Mud.	pawa (pawé).
Music.	mbaka (mbaké). *
Must.	= shall (future tense).
Nail, <i>n.</i>	lōndema (lōndeme).
<i>v.</i>	kpākpa.
of the finger or toe.	yengalu (yengalui).
Name.	bije (bije), la (lei).
Near.	gbela.
Nearly.	yeka.
Necessary, to be.	māni.
Needle.	miji.
Nest.	nwoni-ta (nwoni-tei).
Net.	mboma (mbome).
New.	nīna, nīnango.
Nice.	nyande, nyandengo.
Night.	kpindi.
No.	erer, saō (emphatic).
Noise.	sore (soré).
None.	gbī.
Not.	See chapter on Negative.
Nothing.	hani gbī.
Now.	sange.
Oar.	lala (lalei).
Obey.	wō meni.
Obtain.	jō.
Of.	va.
Often.	pepe.
Oil.	ngulo (nguli).
Old.	ngova, wovango.
On.	ma, mahū.
On account of.	va.
Only.	yakpe, leke, yeke.
Open.	ndawo, lawo.
Order, a direction.	layia (layiei).
Other.	peka (pekei), weka (wekei).

Out.	No word. See Prepositions.
Out-house (room).	kongu (kongui).
Outside, <i>i. e.</i> in the open.	ngitiya.
Over, <i>i. e.</i> upon.	ma.
<i>i. e.</i> beyond.	wōma.
Overtake.	male.
Own.	wo, nda.
my own.	nya wo, nya nda.
Pad for the head when carry-	fūkō (fukōi).
ing a load.	
Paddle, <i>n.</i>	guli.
<i>v.</i>	nje guli.
Pain, <i>n.</i> & <i>v.</i>	gbale.
Palm.	See under Plants.
Palm oil.	ngulo gbou (ngulo gboui).
Palm wine.	tōkpo lō (tōkpo lōi).
Paper.	kolo (kole).
Pardon, ask.	demu.
Part.	kaka.
Pass.	tewe.
Path.	pele (peli).
Pay, <i>n.</i> & <i>v.</i>	pawa.
People.	nunga.
Perhaps.	tenga.
Person.	numu (numui).
Pick-up.	bumbu.
Pinch.	fōnī.
Pity.	manu.
Place.	hinda (hindé).
Plant, <i>v.</i>	hī.
Play, <i>n.</i> & <i>v.</i>	lōli.
Please, to.	kone.
Pluck, a bird.	magbia.
a flower, fruit.	gole, go'e, gbenda.
Point to.	tō.
Point to it.	tō ngi ma.
Poison.	pā-hale (pā-halé).
Pond, pool.	pōpa (pōpé).
Possess, <i>v.</i>	yeya, <i>n.</i>
he possesses it, <i>i. e.</i> it	ta lo ngi yeya.
is in his hand.	

Pot.	fe (feí).
Pound, <i>v.</i>	kpakpa.
Pour.	pu, wu.
Powder.	dehe.
Powerful.	gbayango.
Pray.	he.
Praise.	lato.
Prepare.	hūgbate.
Present, <i>n.</i>	mboya (mboyé).
<i>adv. i. e. here.</i>	be.
Price.	jongo (jongoi).
Properly.	panda. Very common word.
Public, in.	fōfō hū.
Pull,	ndā, lā.
out.	kpia.
Purpose on.	a kege.
Pursue.	kpē.
Push.	tukpe.
Put.	pu, wu.
Quick.	káká.
Quietly.	lome-lome.
Rag.	kula gutu (kula guti).
Rain.	nja, njei.
Rainy season.	hama (hamé).
Raise.	te.
Raw.	ngundu, wundungo.
Reach.	hité.
Ready.	vala.
Remain, <i>i. e. sit down.</i>	hei.
Remainder.	mōnu (mōní).
Remember.	gili.
Repair.	gbate.
Reply.	pōte, wōte.
Rest, <i>v.</i>	ndevu, levu.
Return, <i>v.</i>	yāma.
Rice.	mba (mbeí).
Rich.	gbatengo.
Right hand.	yeja lōkōi
Right, <i>adj.</i>	lemungo.

Ripe.	bengo.
Rise.	hije, hiye.
River.	kpōlī.
Road.	pele (pelí).
Rob.	yahuma.
Rock, <i>n.</i>	kotu (kotí).
Roll, <i>v.</i> (of a ship).	lekpe.
Roll up.	kōtō.
Room, <i>n.</i>	pēlē, wēlē, kongo, kongōihū.
inner recess (corner).	kundehū.
Root.	hapē (hapé).
Rope.	ngeya (ngeyeí).
Rot, <i>v.</i>	ndulu.
Round, <i>adj.</i>	kikili, kekele, kere.
<i>v.</i> to put round, en-	mbimbi, gala.
circle, pass round.	
Round about.	ikakamage.
Row, a boat.	guli.
Rub.	sia.
Rudder.	gbī.
Rum.	ndō (ndoi), lō (loi).
Run.	pime, wime.
Runner of a plant.	ngeyako (ngeyakoi).
Rust.	kaiye.
Sacrifice, <i>n.</i>	sā hani.
<i>v.</i>	sā gbia.
Sake of.	va.
Salt.	kpōlō (kpōlōi).
Same.	yakpe, se.
Sand.	ngaŋga (ngaŋgé), ngaŋya (ngaŋyé).
Saw, <i>n.</i>	sowi.
Say.	nde, le.
Scatter.	faya.
Scent (perfume).	ku yei.
Scrape.	gbenye.
Sea.	kpoye (kpoyé).
Search.	kokoli.
Seat.	he wuru (he wurí).
See.	to, do, lo.

Seed.	kale (kalé).
Seek.	kòkoli.
Sell.	majia.
Send.	dewe, lō.
Sense.	nemáhū.
Separate.	gole.
Servant.	boilōpō (boilōpōi).
Set, <i>v.</i>	hei.
Settle a dispute.	tewe.
Sew.	hō.
Shake.	jesia, jeji.
Shallow.	tetele.
Sharp.	yādingo.
Shell, of an oyster, husk, empty snake skin, etc.	gā (gei).
Shirt.	ndōma (lōmé).
Shoot.	pili.
and hit, <i>i. e.</i> pierce.	mbō.
Short.	kutu, kutungo.
Shout, <i>n.</i>	sole, sore.
<i>v.</i>	sorē we.
Show.	ke.
Show him.	ke a ngie.
Shut, <i>v.</i>	lagbou.
<i>adj.</i>	lagboungo.
Sick, to be.	higbe.
<i>adj.</i>	higbengo.
Side.	kāka (kākei), yāka, gāka.
Sing.	ngulē, wulē.
Sit.	hei.
Skin.	kolo (kolé).
Sky.	ngélē (ngélé).
Sleep.	yī.
Slowly.	lēlē.
Small.	kulo, kulongo.
Smell.	ku (kūi).
sweet.	ku ne.
bad.	ku nyamu.
<i>v.</i>	kui meni.
Smoke.	ndūli, lūli.
Sneeze.	diso.

So, thus.	ni, hi.
Soap.	mbawa (mbawé), hega (hegé).
Some.	lenga.
Song.	ngulē, wulē.
Soon, <i>i. e.</i> quickly.	káká.
Sow.	hī.
Speak.	nde, yia le.
Spend, money.	majia.
the day.	luva.
Spill.	pu, faya.
Spirit.	ngafa (ngafé), yafa.
Split, <i>v.</i>	mbela.
<i>adj.</i>	mbelango.
Spread.	fōmbō.
Sprout, <i>v.</i>	kpoku.
Squeeze.	fōnya.
Stand.	tō.
Star.	dumbeka (dumbeké).
Start.	hije.
Steal.	huma.
from.	yahuma.
Steer.	gbī hou.
Stick, <i>n.</i>	nguru (ngurī).
walking-.	tikpo (tikpoi).
Still, <i>adv.</i>	kpe.
Sting.	mbō.
Stone.	kotu (kotī).
Stop.	kpele, kpe.
end.	gele.
Story.	dome (domé).
Straight.	pōna, pōnango.
Straighten.	pōna.
Stranger.	hota (hoté).
Strength.	kpaya (kpayé).
Stretch.	fōmbō.
String.	ngeya (yeyé).
Strip, undress.	magbia.
leaves.	mapōnje, magōmbo.
Strong.	gbayango.
Stupid.	mamu, mamungo.
Sugar.	sugar.

Summit.	ngumba.
Sun.	fōlō, (fōlī).
Surface.	ngā, yā.
Surpass.	tewe.
Surround.	bimbi.
Swallow, <i>v.</i>	gbolē.
Sweep.	ngela, mayela.
Sweet.	ne, neingo.
Swell, <i>v.</i>	fe.
Swim.	lapi.
Swing round.	bimbi.
Take.	bumbu.
Talk.	njepe, yepe, yia le.
Tall.	gbiahungo.
Taste.	kō, gō.
Teach.	kā, gā.
Tear, <i>v.</i>	mbela.
Tell.	nde.
Thank, <i>v.</i>	segbia.
Thank you.	bise.
That.	na.
There.	na, mia, miando.
Thick.	kpōtu, kpōtungo.
Thin.	teve, tevengo.
Thing.	hani, bō (bōi).
Think.	gili, tōye.
Thirsty, my throat is dry.	nya bōlohūi bengo.
This.	jī.
Thorn.	ngari.
Throw.	pili, wīlī.
Thrust in.	ngua, wua, joso.
Thus.	ni.
Tickle.	tōne, dote.
Tightly.	panda (properly), getete.
Time.	kpēlē (kpēlē), kpē.
Tire.	gbowu.
Tired.	gbahā, gahū hango.
Are you tired?	bi gbahā?
To.	See Prepositions.
To-day.	ha.

To-morrow.	sina.
Too.	tunu.
Top, the.	imahui, ngumba.
Touch.	jā.
Toward.	gama, tenga.
Town.	tā (tei).
Trap.	mani.
Travel.	jia.
Tree.	ngulu (ngulí), nguru (ngurí).
Trousers.	bere (beré).
Truth.	tonya.
Try.	kō, kolo.
Turn.	pōte, wōte.
Twins.	felanga.
Twist.	kpini.
Umbrella.	Tebele, nja-gbuwa (nja-gbuwé).
Under.	mbu.
Understand.	meni, hūgo.
Undress.	magbia.
Unexpectedly, to meet.	kolama.
Unfold.	fōmbō.
Unlike.	gbā.
Unlucky, to be.	ndovo.
Unripe.	kpōle, kpōlengo.
Untie.	fulō.
Up.	ma.
Upon.	ma, mahū.
Uproot.	pugbia.
Useless.	gbamafu.
Valley.	ngiye gombu (ngiye gombui).
Valuable.	bā gbango.
Very.	kā.
Village.	fula (fulé).
Visit, <i>v.</i>	va.
Voice.	ngō (ngōi), wō (wōi).
Vomit.	bali.
Wait.	mawulu.

Wake.	wu.
Walk.	jia.
Wall.	kaka or kake (kakeí).
Want, <i>v.</i>	longo a.
War.	ko (koi).
Warm, <i>v.</i>	kpandi.
<i>adj.</i>	kpandingo.
Warn.	lahī.
Wash, clothes, plates.	wua, wa.
<i>i. e.</i> bathe.	mua.
Watch, <i>v.</i>	mānē, mahūgbe.
Water.	nja (njeí).
Way.	pele (pelí).
Wear clothes.	yili.
Weed, <i>v., i. e.</i> pull up weeds.	kpiti gbia.
Weep.	wolo.
Welcome, <i>v.</i>	va.
Well, water-hole.	nja lowa (nja lowé).
Well, <i>adv.</i>	panda.
West.	kpundohū.
Wet.	deli, delingo.
What ?	gbe ?
When ?	See Adverbs.
Where ?	mi ? mindo ?
Which ?	igbé ?
Whip.	fōma (fōmé).
White.	kōlē, kolengo, gogole.
White man.	pumo (pumoi).
man's language.	pu yia (pu yiei).
Who ?	ye ? yo ?
Whole, all.	gbi, kpere.
Why ?	gbeva ?
Wicked.	nyamu.
Wife.	nyaha (nyahei).
Win, in a game, <i>i. e.</i> kill.	pā.
take the money.	hou.
Wind.	fefe (fefé).
Window.	ndaome.
Wine.	ndō, lō (lōi).
Wing.	kpaki.
Wipe (plates).	hūyela.

Wise, he is.	ngi nemáhũ lengo.
Witch.	hona (hóné).
With.	a.
Within.	hũ, gohũ, bu.
Without.	See Prepositions.
Woman, wife.	nyaha (nyahei).
unmarried girl.	nyapō (nyapōi).
Wood.	kōwu (kōwī).
Word, speech.	njia (njei), yia (yiei).
direction, order.	layia (layiei).
voice.	ngō (ngōi).
Work, <i>n.</i>	ngenge (ngengé), yenge.
<i>v.</i>	ngenge <i>and</i> ngenge wili.
Workman.	ngengemo (ngengemoi).
<i>pl. (indef.).</i>	gengebra.
World.	ngelebu, ndole gbi.
Worm.	buli.
Wrap up.	bimbi.
Wrestle.	lapi.
Write.	nyegi.
Wrong, to be.	lele.
■	
Yard, enclosure.	katéhũ.
Year.	fō (fōi).
Yes.	ĩ, ē.
Yesterday.	gbenge, bengeme, gbĩ.
Yonder.	miando, mia.
Young man.	ndakpalō (ndakpalōi).
Young of an animal.	. . . lōi.

## PART IV

### STORIES

#### READING MATERIALS

##### I.

#### *The Spider and his Hungry Children.*

Kasiloi i ndenga le.  
Ndole gbo.  
I hiye lime go'ime dogboi  
hū.  
I li, i male.  
Sele gboungo.  
Fomamoi i hei lo sele gama.

Kasiloi i jā sele.  
Fome i gbia.  
I ngi vogba.  
Kena i ngi vogba  
Kasiloi gbwenda.  
I yala a pime ngi lenga we.

Ti me a kpindi na.  
Ngewonga i ngi nyahei  
gbe.  
Ngi nyahei i ya nye gbeme  
njei hū.  
Ye, kea bi nya gbe gē bi go.

Ye, nga nye me lo.  
Ye, nya be gē bi go.

Ke i ya.  
I ngi mayia ge a ngi kei.  
Ye, nga nyahei gbia lo bi  
yeya.

The spider bore children.  
They were very hungry.  
He arose to go and gather food  
in the bush.  
He goes, he meets it.  
It was a ripe banana.  
A man with a whip sat at the  
banana.

The spider touched the banana.  
The whip came out.  
It beat him.  
When it beat him  
The spider snatched (the fruit).  
He ran off with it to his children.  
(lit. He took it with running).

They ate that night.  
At daylight he drove away his  
wife.

His wife went to catch fish in  
the water.

She said, If you drive me away  
I will not give you (some).

He said, I will eat fish.

She said, I certainly will not  
give you (any).

And she went.

She complained to her father.

He said, I will take away your  
wife.

Incomplete.

## II.

### *The Fate of the Man who abandoned his Wife and Child.*

Tamoi i ya wɔ.  
 I nyahei jo.  
 I koi bumbu.  
 I ngi nyahei gbe.  
 I li dogboi hũ.  
 I nyahei lõ.  
 I ndõi de dogboi hũ.  
 Ti fere gbi  
 Ta ngi loi i jia.  
 Mehei gbī na ta me.  
 Ngī njei a li,  
 A mboli gbia dogboi hũ.  
 I lõi na bawoni.  
 Ngī loi a lakpa.  
 Ngewo i wa.  
 I gbatenga dogboi hũ.  
 I ti male dogboi hũ.  
 Ngewo ye,  
 Wa yo wu mbe?  
 Ye, ma nya njei.  
 Ngewo i ho navoi ma.  
 I fe tiye.  
 Ngewo i li dogboi hũ.  
  
 Nyahei ngi lõi i gbate  
     dogboi hũ.  
 I gbia dogboi hũ;  
 A hite pē wai ma.  
 Ke ta ngi kei ti gome.  
 Ye, kia wɔ bi nya njei  
     gbeni,

A person went once upon a time.  
 He took a wife.  
 She conceived.  
 He drove away his wife.  
 She went to the bush.  
 He left his wife.  
 She bore a child in the bush.  
 Both of them.  
 She and her son they walk about.  
 No food there for them to eat.  
 His mother goes,  
 She pulls up a yam in the bush.  
 She preserved her child.  
 Her child grows up.  
 God comes.  
 He was rich in the bush.  
 He met them in the bush.  
 God said,  
 Who are you that are here?  
 (He answered) I and my mother.  
 God took money.  
 He gave it them.  
 And God went away into the  
     bush.  
 The woman's son grew rich in  
     the bush.  
 He came out of the bush;  
 He reaches the high road.  
 And he and his father they met.  
 He said, Since you formerly  
     drove away my mother,

Nga bi wā lo.

Ye, kia na ma bie mu longa,

Nya be, gi bi houma,

Gi bi wā.

Ta wa ye,

Bā nya hō.

I ya i ngili ;

I ngi ho ;

I ngili ;

I mbowei bumbu ;

I nda 'gi bole la ;

I tē ;

I ha—ngi kei.

Kele mia.

I will kill you.

He said, Since now you and I  
see each other,

I also, I will catch you,

I will kill you.

Himself he said,

Do not seize me.

He went to tie him ;

He caught him ;

He bound him ;

He took a knife ;

He drew it across his throat ;

He cut ;

He died—his father (did).

It is the end.

### III.

*The Fate of the Man who cleared the Bush when told not to do so.*

Tamo yira i ya dogboi hū nduweme.	A certain person went into the bush to clear (a piece of ground).
Hāwai ye, bā nduwe. (Hāwai or Haniwai is a materialised spirit in- habiting the forest.	The devil said, Do not clear.
Ye, nga duwe lo. Bi nduwenga lo Bē mbei me.	He said, I shall clear. (The devil said) If you clear You will not eat the food (lit. rice).
Ke ngelewo Ke i mbogbwei bumbua. Hawai ye ngima, Bā nduwe.	And at daylight He took a cutlass. The devil said to him, Do not clear.
Ye, nga nduwe lo. Ye, bi nduwinga lo Ye mbe gbī na bi me.	He said, I shall clear. (The devil) said, If you clear There will be no rice there for you to eat.
Ke i ya dogboi hū ndu'iva.	And he went into the bush to clear.
Ke i nduwia. Ke i gombui ; Ke i mbumbua ; Ke i ye kpalehū ; Ke i gombui dōa kpalema. Ke i kpalei moa. Ke i kali bumbua. Ke i ya, Ke i mbei wuli,	And he cleared. And he took fire ; And he went to the farm ; And he put fire to the farm. And he burnt the farm. And he took a hoe. And he went, And he took rice (lit. draw as water),

Ke i mbei bumbua,  
 Ke i ya kpalehũ.  
 Ke i ndea ngi nyahei ma,  
 Ke ngi lõi,  
 Ye, wa be,  
 Mu mbei bo.  
 Ke ti punga ndoli ma,  
 Ke ti ya pe bu.  
 Ke ti yinga.  
 Ngēwa ti ya gbueila.  
  
 Ye ti mbei bonga.  
  
 Ye, kea ti mbei boa.  
  
 Ke mbei gbia.  
 Ke ti ya kpaleima  
 Ti mbei lē.  
 Ti nganga,  
 Ke ti punga hambui ma,  
  
 Ke i benga.  
 Ke ti bumbúa,  
 Ti pu kōnde hũ.  
 Ye, kea ti pui kōnde hũ ti  
     hija.  
  
 Ke ti gbia kōnde hũ,  
  
 Ke ti punga fe hũ.  
 Ke ti ngīnga,  
 Ke ti gbia hũ,  
 Ke ti menga.  
 Ke ti jango,  
 Ke ti mbei menga,  
 Ke ti ha.  
 Ke nu wāi i ndea,  
 Ye, ji wọ gi ndea.  
 Nge, ba dogboi luwi ba ha  
     lo.  
 Ye, ta ji bi hanga.

And he carried the rice,  
 And he went to the farm  
 And he said to his wife,  
 And (to) her son,  
 He said, Come here,  
 Let us plant the rice.  
 And they put it in the ground,  
 And they went home.  
 And they slept.  
 At dawn they went to their farm-  
     hut.  
 He said they were to plant the  
     rice.  
 He said, When they had planted  
     the rice they could go away.  
 And the ears of rice appeared.  
 And they went to the farm  
 To cut the rice.  
 They threshed it,  
 And they put it on the drying-  
     frame,  
 And it dried.  
 And they took it,  
 They put it in the mortar.  
 He said, When they put it in  
     the mortar, they were to  
     beat it.  
 And they took it out of the  
     mortar,  
 And they put it in the pot.  
 And they cooked it,  
 And they took it out,  
 And they ate it.  
 And they three,  
 They ate the rice,  
 And they died.  
 And the big man said,  
 Saying, I told you before.  
 I said, do not clear the bush (or)  
     you will die.  
 He said, Therefore you have died.

Ye, nū ji mbe indea bima,	He said, This person here told you,
Ye bā ji we;	Saying, Do not do this ;
Bi penga lo,	If you do it,
Ba ha lo fe.	You will surely die.
Nū wai i ye bā ji pe, bā pe.	If a big person says do not do this, do not do it.
Igboyoi.	It is finished.
Mu kelema mia lo.	Ditto.

#### IV.

##### *The Devil who took a Human Wife.*

Haiwāi i ya komé tei hū.

Ke nyahei, i longa a ngie.

Ye nga bia jolo.

Ke i nyahei wumbu,

Ke ti ya peli hū,

Ke ngi lōi.

Ke ti ya dogboi hū.

Ke ti ya tei hū.

Haiwai a numu me.

Nyahei na ke ngi lōi ti ya  
dogboi hū.

Haiwai ye, ngē bi me.

Ye, nga bi jolo lo.

A ngi bumbu i li pele bu.

Ngelewo Haiwai ilipelima.

I nunga lo,

I ti ho,

I ya a tie pele bu,

Ngi nyahei ē numui me.

I li dogboi hū.

I li, i hūei hou.

I wala ngi nyahei we.

Ngi nde wuli i hiya.

I nde ngi ndei ma,

Mu li.

Ke ti hijenga,

Ke ti ya.

The bush-devil went to a meeting  
in the town.

And the woman, he liked her.

He said, I will marry you.

And he took the woman,

And they went into the road,

And her child (also).

And they went into the bush.

And they went into the town.

The devil eats man.

That woman and her child went  
into the bush.

The devil said, I will not eat you.

He said, I will marry you.

He takes her, he goes into the  
house.

At daylight the devil goes into  
the road.

He sees (some) people,

He catches them,

He took them home,

His wife would not eat man.

He went into the bush.

He goes, he catches an animal.

He brings it to his wife.

Her little brother got up.

He said to his sister,

Let us go.

And they got up,

And they went.

Haiwai i ngi nde wuli  
honga.

Ye, bi li bi wala bi ndewe.

I hiya, i li.

I ngi ndewe male.

I nde ngi ma, ye,

Hiye mu li.

Ke Haiwai i nde ngi mbi-  
lema, ye,

Bē li a nya nyahei gbindi.

Ke ngelewa, ke ngi ndei  
ke i mbumbúa,

Ke ti hitia peli hū.

Ke ti ya,

Ke ti njei malenga,

Njei ngolongo,

Ke ti gele njei ma.

Ke Haiwai i hiya.

I tōnga ti ma péli hū,

Ke i ti malenga,

Ke i ya peli hū,

Ke i ndea tima, ye,

Wē li.

Wa, a mu yama.

Ta wa ye, bi nyaha joro wō,

Ye, ē gua ti wele.

Ye na ngi nyaha gōlini wō.

Ye, ē gua ti wele

Yeka njei i beli.

Ye ke njei i gule mu gulo,

Mu li ma nya ndewe,

Ye mu gbi mu hite mu yei  
ma.

The devil caught her little  
brother.

He said, Go and fetch your  
sister.

He got up, he went.

He met his sister.

He said to him, saying,

Get up, let us go.

And the devil said to his brother-  
in-law, saying,

You must not go with my wife  
to-night.

And at daybreak her brother  
took her,

And they reached the road.

And they went,

And they came to a river  
(water),

A large (piece of) water,

And they stopped at the water.

And the devil got up.

He followed them in the road,

And he overtook them,

And he came into the road,

And he said to them, saying,

You must not go.

Come, let us return.

Moreover he said, If you have  
married a wife,

He said she cannot return home.

He said, Now I have married a  
wife.

He said, She must not return  
unto her country

Until the water dries up.

But (the other) said, May the  
water dry up in front of us,

So that I and my sister may go  
on,

He said, and that we may all  
reach our country.

Ye gbe gombui i gula mu  
lua hū.

Ke gombui i gula ti lua hū.

Ke Haiwai i wotia i yama  
ngi weletahū.

Ke i yama,  
Ke i ndea ngi ļi ma, ye,  
Nunga wo ngi ti houni,

Ye ti ya ti wetahū, ke nya  
ndopoi.

Ke i ndea ngi kei ma,

Ye, nga lilo.

Ye, ngi wa be nyaheina,  
ke bi lenga lo.

Ke i ya i hite tei hū.

Ke i ndea nyapui ma,  
Ye, nga wa ngi nde bima,

Ye, mu yama.

Ke i ndea ngima, ye,

Ngē wama.

Ye, gbele?

Ke Haiwai i wa,

Ti ngi hounga,

Ke ti bumbu.

Ti ya peli hū,

Ke ti yombui ngatea,

Ke ti Haiwai hounga,

Ke ti ngi ngilinga,

Ke ti bumbu,

Ke ti pilia ngombui ya,

Ke i hanga.

He said, Let fire fall between us.

And fire fell between them.

And the devil turned and re-  
turned to his own (lit. home)  
town.

And he returned,

And he said to his son, saying,  
The people I caught the other  
day,

He said, they have gone back to  
their country with my boy.

And he said to his father,

He said I will go.

He said, I bring the woman here,  
and your children.

And he went, he arrived at the  
town.

And he said to the girl,

He said, I come to tell you,

He said (that) we (must) return.

And she said to him, saying,

I shall not come.

He said, What is the matter?

And the devil came,

(and) they caught him,

And they took him.

They went into the road,

And they lit a fire,

And they seized the devil,

And they bound him,

And they took him,

And they threw him on the fire,

And he died.

End.

# V.

## *The Twins and their Brother.*

Tamoi mia wɔ,  
 I hiye i nyahei solo.  
 I ndōi le fere.  
 Felanga atie.  
 Ti lakpa.  
 Ke ti nde wulōi fela angie.

I li kolo.  
 Ti yei a mbe yili ;  
 I kpia hū ;  
 I pu peleti hū.  
 Ti wa mbei mema ;  
 Ti mbei me ;  
 Ti peleti ngulo.  
 I nde ti ma, ye,  
 Gbele ?  
 Ye, nga mbei yili we,  
 Ke wa peleti wulo.  
 Ye, wu ndewe i ya wɔ  
     kolo.  
 Ye, we li na,  
 Ye, wa wa ngi.  
 Ta va ye mu lima na.

Ye mu wa angie.  
 Toli i lōi ngitiya.  
 I veli ngi ma ;  
 Ye, mu lima lo.  
 Ye, tōli gi nda be.

Once upon a time there was a  
     man,  
 He arose, he married a woman.  
 She bore two children.  
 They were twins.  
 They grew up.  
 And their little brother was their  
     senior.  
 He went up country.  
 Their mother cooks rice ;  
 She takes it out ;  
 She puts it into a plate.  
 They come to eat rice ;  
 They eat rice ;  
 They break the plate.  
 She said to them, saying,  
 What is the matter ?  
 That I cook the rice,  
 And you break the plate.  
 She said, Your brother has gone  
     up country.  
 She said, Suppose you go there,  
 And you bring him.  
 Accordingly he said, Let us go  
     there.  
 He said, Let us bring him.  
 A kola tree stood outside.  
 He said good-bye to her ;  
<sup>1</sup> He said, We are going.  
 He said, The kola I planted here.

<sup>1</sup> Apparently one of the twins speaks for the two.

Ye, i gbenda i gula ndome,	He said, When it ripens and falls to the ground,
Ye ke mua wama.	He said, we will come back.
Ke ti ya ti ndewe woma	And they went after their brother
Ke ti wala ti nje we.	To bring him to their mother.

Incomplete.

NOTE.—Twins do not count. Their younger brother is reckoned their senior. The child born after twins is called “fela.”

## VI.

### *The Boy who fell into a Hole.*

Tamoi mia wɔ.  
 I hiye i nyahei solo.  
 I ndoi le gbotō.  
 Ngi lenga ti lakpa.  
 Moremo a ti lenga.  
 Ti li dogboi hū.  
 Ti ndowe male foni hū.

Ti ndewe ti wili doweī hū.

Ti wama tei hū,  
 Ti kei i ti moli, ye,  
 Wu ndewe ta mindo?  
 Te, i wa.  
 Te, mū ngi loni.  
 Ke ti kei i velia tima, ye,

A li, nya ndiamoi gama  
 kolo.

Ti hiya, ti ya.  
 Ngi ndiamoi i hiya kolo.

Ta wama ngi ndiamoi  
 gama.

I gbia foni hū,  
 Ye, nja gboli māi lo nyama.  
 I ndea ngi lengá ma, ye,  
 A li, wu nje wulī wala mbe.

There was once a man.  
 He got up, he married a wife.  
 She bore many children.  
 Her children grew up.  
 Some of them were Mori<sup>1</sup> men.  
 They went into the bush.  
 They met a hole in the grass  
 country.

They threw their brother into  
 the hole.

When they came into the town,  
 Their father asked them, saying,  
 Where is your brother?  
 They said, He is coming.  
 They said, We have not seen him.  
 And their father sent them off,  
 saying,  
 Go to my friend up country.

They got up and went.  
 His friend started from up coun-  
 try.

He was coming to his friend.

He came out of the grass country,  
 He said, I want water to drink.  
 He said to his children, saying,  
 Go and bring a little water to me.

<sup>1</sup> Mori, corruption of Moor, means magician, or Arabic charm writer, etc.

Ke ngi lenga ke ti ya nja  
lowei me (= ma),  
Ke ti nje ndowe hũ,

Ke ti nde wulī malia na  
dowe hũ.  
Ke ti geyéi ke ti ngilia fe  
ngi bolui ma,  
Ke ti ndewe i fei hongá,

Ke i vembia la.  
I hoa,  
Ke ti tenga ngiyema.  
Ke ti yama,  
Ke ti denga ti kei ma, te,

Mu ndewe ji wó i wili dowé  
hũ.  
Te, mu gbia ndowé hũ.

Ke ti kei ngi yamai abwale.  
È nũ lo.  
Ke ti hale ti gbia angie.

Ti sia ngi yama,  
Ke i bawonga.  
Ke ngi kei nyahei jolongá.

Ke ngi kei i ngi hounga.  
E li.  
Ngombui i ngate.  
I nde nunga ma, ye,  
A wa mu nya loi hou,  
Mu lila.  
Mu pili ngombui hũ.  
Ke ngi yei i ndenga ngi  
kei ma, ye,  
Bi nya lōi hoa,  
Ye bi panga,  
Ye nya be, ye, ngi hama.  
Ke i ya a pime.

And his children went to a water  
hole,  
And they descended into the  
water hole,  
And they found their small  
brother there in the hole.  
And they tied a rope to the neck  
of a pot,  
And their brother caught the  
pot,  
And he caught hold of it.  
He held it,  
And they raised him to the edge.  
And they returned,  
And they told their father, say-  
ing,  
This is our brother who threw  
himself into the hole.  
They said, We have pulled him  
out of the hole.  
And their father's eyes hurt.  
He saw no body.  
And they found medicine for  
him.  
They rubbed it on his eyes,  
And he was cured.  
And his father took his wife  
again.  
And his father caught him.  
He goes.  
He lit a fire.  
He said to the people, saying,  
Come let us catch my child,  
Let us take him.  
Let us throw him in the fire.  
And his mother said to his  
father, saying,  
You have caught my child,  
She said, if you kill him,  
She said, I too shall die.  
And she ran off.

I njei malenga.

I wili njei hũ.

I ha.

Ke ngi kei ke ta be i  
hiyenga.

Ye nya be gi lima.

Ye, ngi li gi lō njei hũ.

I gboyoa.

She came to the water.

She threw herself into the water.

She died.

And his father he too arose.

He said, I too am going.

He said, I am going to put an  
end to myself in the water.

It is finished.

## VII.

### *The Boy stolen by a Devil.*

Nyapui i hiye.  
 I hini joro.  
 Ti ndōi de.  
 Hindōi hijia ngelewo,  
 Ti li kpāleī ma.  
 I ndōi la,  
 I hiye i li ngurī gbua  
 (gbia) me.  
 Haiwai i wa,  
 I ndopui mbumbu,  
 I lila ngi wetahū.  
 Ngī yei i wa gbwela ;  
 I ndōi loni ;  
 I wolo.  
 I hiye, i li tei hū.

I nde ngi hini ma, ye,  
 Ngī ndōi loni.  
 Ngī hini i hiye,  
 I wa gbwe la.  
 I kok'oi ;  
 I tōni.  
 Ti yama tei hū.  
 Hawai a li dogboi hū ;  
 A mehei bumbu,  
 A wala ndōi we a me.  
 I lakpa.  
 Hawāi i li.  
 (Hawāi gbatengo.)  
 I hiye.  
 Ndōpōi i hiye i li.

A woman got up.  
 She married a husband.  
 They bore children.  
 The man rose early,  
 They went to the farm.  
 She laid down her child,  
 She got up, she went to pull up  
 sticks.  
 A devil came,  
 He took the child,  
 He took it home.  
 Its mother came to the hut ;  
 She did not see the child ;  
 She cries.  
 She got up, she went into the  
 town.  
 She said to her husband, saying,  
 I do not see the child.  
 Her husband got up,  
 He came to the hut.  
 He looked for it ;  
 He did not see it.  
 They returned into the town.  
 The devil goes into the bush ;  
 He takes food,  
 He brings it to the child to eat.  
 It grew up.  
 The devil goes.  
 (The devil was rich.)  
 He gets up.  
 The boy gets up, he goes.

Hawai i li pebu.  
 Ndopoi i kulé bumbu.  
 I nji bumbu.  
 I hiye, i li ngi kei gama.  
 Ta ngi kei ti lo.  
 I nde ngi ma, ye,  
 Hewa lo wō i ya ange  
   dogboi hū.  
 I nde ngi kei ma, ye,  
 Mu li Hewai ngi wetēi hū,

Mu navōi bumbu.  
 Ke ti ya sawa Hewai we  
   ta wāi hū.  
 Ti li ti jango,  
 Ti navoi bumbu.  
 Ke Hawai i lō tima.  
 I li.  
 Ti gbua pelagbame,  
 Ti hei na.  
 Ke ndōpoi i ndea ngi kei  
   ma, ye,  
 Hewai ta wama.  
 Ke Hewai i wa ;  
 Ke i ndea ndopoi ma, ye,  
 Gbwele, gbe nya navoi bi  
   bumbu ?  
 Ye, Bē lila.

Ke ndopoi i hiya.  
 I nde ngi kei ma, ye,  
 A li.  
 Ye, ma Hewai mu lō,  
 Ke ngi kei i ya ngi weta  
   hū,  
 Ke ndopoi ta hewai ti ya-  
   ma Hewai wetahū.  
 Ke Hewai i ndopoi hōnga,  
 I ngua pebu.  
 I pele gbo ngi ma.  
 Ke kpindi i wa.

The devil goes indoors.  
 The boy takes a cloth.  
 He takes a goat.  
 He gets up, he goes to his father.  
 He and his father saw each other.  
 He said to him, saying,  
 It was a devil who took me into  
   the bush long ago.  
 He said to his father, saying,  
 Let us go to the devil's own  
   town,  
 And take away his money.  
 And they three went to the  
   devil's house in the town.  
 They went, they three,  
 They took the money.  
 And the devil followed them.  
 He goes.  
 They came out to the cross road,  
 They sat down there.  
 And the boy said to his father,  
   saying,  
 The devil is coming.  
 And the devil came ;  
 And he said to the boy, saying,  
 Why have you taken my money ?  
 He said, You must not take it  
   away.  
 And the boy got up.  
 He said to his father,  
 Go.  
 He said, I and the devil remain,  
 And his father went to his own  
   town,  
 And the boy and the devil re-  
   turned to the devil's town.  
 And the devil caught the boy,  
 He put him in the house.  
 He shut him into the house.  
 And night came.

Ke ndōpōi i maluinga a Hawai.	And the boy turned into a devil.
I gbua i li ngi kei gama.	He came out, he went to his father.
I li ta ngi kei ti hiye ti li dogboi hū.	He went, (and) he and his father they got up (and) they went into the bush.
Hale ji wō ngi kei vea ;	His father had given him this medicine of old ;
I mbumbu ;	He took it ;
I fengie.	He gave it to him.
Ti li pe wai ma ;	They went to the road ;
Ti hi.	They sat down.
Ke nunga ke ti wa,	And people came,
Ke Hawai ke i hindoi hou.	And the devil caught a man.
I pa, i mbumbu,	He killed him, he carried him,
I fe ngi lōi we.	He gave him to his son.
Ke ti hiya,	And they arose,
Ke ti wa ti wetahū.	And they came to their town.
Ke i ngilia, i mbumbu,	And he cooked him, (and) he took him,
I fe ngi ye.	He gave to him.
Ye, ngē me.	He said, I will not eat it.
Ke kpindi i welenga.	And night came.
Ke i gbua ngitiya.	And he went out.
Ke hale gbwele i mbumbua.	And he took all the medicine.
Ke i mbogbwe bumbua.	And he took a cutlass.
I ya ngi kei gama ;	He went to his father (the devil) ;
Ke i wa pele bu ;	And he came indoors ;
Ke ngi kei nji hū ;	And his father (devil) was asleep ;
Ke i ngi kei hoa ;	And he seized his father ;
Ke i ngi kei wanga.	And he killed his father.
Ke i hiya i hitia peli hū.	And he went (and) he reached the road.
Ke i ndenga ngi ke lenga ma,	And he said to his father's children,
A mu li.	Let us go.
Ke ti ya,	And they went,
Ke ti fonga.	And they arrived.
Ke i ngi kei malea,	And he met his father ( <i>i. e.</i> own father),

Ke i ndea ngi kei ma,  
Ye, Hawai wō ngi ngi pā.  
Ye, ngi lengá lo.  
Ke i ndea ngi kei ma, ye,  
Ngi wai lo a hale.  
Ke kpindi wela.  
Ke ti wa pelebu,  
Ta ngi kei ti fere.  
Ke i hale gbua.  
Ke i henga.  
Ke ngi kei i ndea ngima, ye,  
Hale ji bi wai la,

Ye, mu kole.  
Ye, nya ndei ve.  
Ke ngi kei ngi ndei vea.  
Ke ti ya ngi kei we pebu.

And he said to his father,  
Saying, I have killed the devil.  
And his children.  
And he said to his father, saying,  
I have brought the medicine.  
And night came.  
And they came into the house,  
He and his father, they two.  
And he took out the medicine.  
And he sat down.  
And his father said to him, saying,  
This medicine that you have  
brought,  
He said, Let us divide (it).  
He said, Give me my share.  
And his father gave him his.  
And they went to his father's  
house.

## VIII.

*The Woman who did not wish her Daughter to be Married.*

Nyapōi mia wo,  
I ndoi leni.  
Ye, numu gbī e soro.  
Ndakpalōi ye ga soro.

Ye, numu gbī nya lōi jolo  
ke a pe lō koti ma.

Ye, yiei ngi kulua.

Ye ke nyahei fembe.  
Mame be ye, ngi kulua ;  
Ki i nyahei fe ngie.  
Ngelewo ke i mbowé bum-  
búa.

I li dogboi hū.  
I ngurī lewe,  
I wa ngurī,  
I pu.  
Ī pele lōni.  
I male ngi yemoi i mbei  
yilia.  
Ye, bi lokoi wu fei hū bi  
mañye gbia,

Bi fembe ngi me.  
Nyapōi ye sao.  
Ndakp'oi ye, ba na wi lo.

Ye, ngē pili.  
Ye, bi na wi lo ga bi mayia  
ge lo.

There was once a woman,  
She bore a child.  
She said nobody shall marry her.  
The young man said, I will  
marry her.

She said, Nobody shall marry my  
daughter except he can build  
a house on a rock.<sup>1</sup>

He said, I accept the condition  
(lit. saying).

He said also, Give me the woman.  
The old woman also said, I agree ;  
And she gave the woman to him.  
At daybreak he took a cutlass.

He goes into the bush.  
He cuts sticks,  
He brings the sticks,  
He lays them down.  
He did not build the house.  
He found his mother-in-law  
cooking rice.

He said, Put your hand into the  
pot (and) bring out the deli-  
cacies (from the bottom),

Give them to me to eat.  
The woman said, No.  
The young man said, You must  
do that.

She said, I cannot.  
He said, Do that, or I will make  
a complaint against you.

<sup>1</sup> This is the equivalent to an impossibility, as holes cannot be dug in a rock to put the posts in.

Ye nya lōi va ngi nya loko  
wu mba gbwandi hū,  
Ye, ngā pili.  
Ndakpo'i ye ba pilo.

Ke i ya i ngi mayia ge.

Ti tewe.

Ti ndakpaloi lemu.

Nyapoi i jelisia molia, ye,  
gbe va ngi nde jōni?

Mahanga kpele ti li ti wu  
tema.

Tē, hani fa mu na weni,  
tē mū ya gama loi wō,

Ngiye bi yakpei bi ji wilia.  
Tē numu gbī bi ndō le  
numu hani gbī fa be,

Ke ta pe lō kotu ma.  
Tē ji na dakpaloi kabande  
i gula bi ya.

Ke bi lōi fe ngi ye i lila.

Ke i ndōi fenga.  
Ta yakpei i longa heini.  
Ndakpaloi be ī pe lōi kotui  
ma.

Nyapoi be ī ngi loko wuai  
mbei bu,  
A kpia a fe ngi mbele we.

I li i hei na gbwama fu  
ikelemei.

She said, For the sake of my child  
to put my hand in the hot rice,  
She said, I will not do so.

The young man said, You shall  
do so.

And he went to make his accusa-  
tion.

They decide.

They give the case in favour of  
the young man.

The woman asked the judges,  
saying, Wherein was I wrong?  
(lit. Why did I get the lie?)

All the chiefs they go, they  
debate.

They said, We did that, because,  
they said, we have never seen  
such a case before,

Until you did this.

They said, Nobody who has ever  
borne a child has made such a  
condition that no man shall  
get her,

Except he build a house on a rock.

They said, See how the young  
man has put you into the  
wrong.

So give him your daughter and  
let him take her away.

And she gave her daughter.

She remained sitting there alone.

And the young man did not build  
the house on the rock.

The woman also did not put her  
hand in under the rice,

To take something out and give  
it to her son-in-law.

She goes, she sits down there,  
having gained nothing.

The end.

## IX.

### *The Spider and the Maggot.*

Kasiloi ke bawe.  
Kasiloi i kpale la,  
Ke bawe be i gbale la.

Kasiloi i nunga lōnga,  
Ye, ti li ti ngi yenge wili.

Ke bawe i gbia,  
Ke i nunga lōnga,  
Ye, a mu li mu nya yenge  
wili.  
Bawe ye siloi lengá ma, ye,

Wā yenge siloi we.  
Kasiloi na ye gboli lo kohū.

Ye, bia bi lini silo i yen-  
geme,  
Ye, bē mehe nene me.

Ye, a mu li mu yenge we.  
Ga wu go lo a mehe neni.  
Ke ngelewonga,  
Ke ti ya bawe yengeme.

Ke bawe ngi nyānga  
Ke ti mbei yilia gengebra  
we.

Ndahani gbī ta pu bei ma.

The spider and the maggot.  
The spider laid out a farm,  
And the maggot too laid out a  
farm.

The spider sent men,  
Saying, they were to go and do his  
work.

And the maggot went out,  
And he sent people,  
Saying, Let us go and do my  
work.

The maggot said to the spider's  
labourers (lit. children),  
Do not work for the spider.  
That spider has only dirt in his  
belly.

He said, If you go and work for  
the spider,  
He said, you will not eat nice  
food.

He said, Let us go and work.  
I will give you nice food.  
And when daylight came,  
(And) they went to work for the  
maggot.

And the maggot's wives  
Cooked rice for the labourers.

There was no meat to put on the  
rice.

Ke bawe nyahangesia ti ngi  
lōlinga,  
Tē, mu mbei yilinga nge-  
gebela we,  
Ke hani gbī ma.  
Ye a fe hei ngombui ya.  
Ke fe i gbwande kākā  
igbowu.<sup>1</sup>  
Bawe ye ngi nyānga ma a  
nya wī fei hū.  
Ke ti ngi wilia fe gbande  
hū.  
Ta ngi wote,  
Ngi wului i gbia gboto.  
I fe wai na lave kpa ke  
lādi na.

Ti ngegebela lōli, ti wa.  
Ke bawe vulunga ti pu  
mbei ma.  
Ngegebela ti me.  
Bawe i hani.  
Ngegebra ke ti ngi lato.  
Ke siloi be ke i ndea ge-  
geb'ra ma, ye,  
A mu li nya kpāe,  
Ma yenge pi lo; kea kpwa-  
we i peni,  
Ye, ga pe lo.  
Ke ngegebra ti ya ngiye  
kpāma.  
Kasiloi ngi nyānga  
Ke ti mbei yilia;  
Ndahani gbī ma.  
Ke ti siloi lōlea,  
Te, wa mbei gama.  
Ke ngegebra ti me.  
Ke hani gbī ma.  
Ye, a fe he nga.

And the maggot's wives called  
him,  
Saying, We have cooked rice for  
the labourers,  
And there is nothing on it.  
He said, Put the pot on the fire.  
And the pot got very hot (until)  
it boiled over.  
The maggot said to his wives,  
Throw me into the pot.  
And they threw him into the hot  
pot.  
They turn him,  
(So that) his fat came out plenty.  
He filled that big pot completely  
with his fat (*lādi* = lard—an  
adopted word).  
They call the labourers, they come.  
And the maggot was alive, and  
they put him back on the rice.  
The labourers ate.  
The maggot did not die.  
And the labourers praised him.  
And the spider also said to the  
labourers, saying,  
Let us go to my farm,  
We will work; as the maggot  
did,  
He said, so will I do.  
And the labourers went to him  
to the farm.  
The spider's wives  
Cooked rice;  
There was no meat on it.  
And they called the spider,  
Saying, Come to the rice.  
And the labourers ate.  
And there was nothing on it.  
He said, Put the pot on.

<sup>1</sup> Same as ripening of fruit.

Ke ti fei henga.  
 Ke fei gbwandinga.  
 Ye ngi nyānga ma,  
 Nya fei gbwandi hū.  
 Ke ngi nyānga ti ngi wilia  
 fe gbwandi hū.  
 Ke ngi yongolui gewia  
 (gewo).

Ke i gbua fei hū.  
 Ke i yili gulanga.

Ke i ngengebra lōlinga.  
 Hani gbī mbei ma ta me.

Ke ti ngi yelea, tē,  
 Bē ge, hindé bawe a pi ba  
 pi lo.

Tē, bi bele nyania.

Ke bawe ta ngi wili fe  
 gbwandi hū,  
 Ngī wuli i gbia lo,  
 I fei ve kpā.  
 Ke ngengebra ti me ;  
 Ti goi ve,  
 Ke ti ya tei hū.

Ke kasiloi gbele nyania.

And they put the pot on.  
 And the pot got hot.  
 He said to his wives,  
 My pot is hot.  
 And his wives threw him into  
 the hot pot.  
 And his teeth burnt.

And he made dirt in the pot.  
 And he screamed out (dropped  
 lit.) a yell.  
 And he called the labourers.  
 There was nothing on the rice for  
 them to eat.  
 And they laughed at him, saying,  
 You said the other day that  
 what the maggot did you  
 would do.

They said, Your reputation is  
 spoiled.  
 But the maggot whom they threw  
 into the hot pot,  
 His fat came out,  
 (And) he filled the pot completely.  
 And the labourers ate ;  
 They filled their bellies,  
 And they went home (lit. into  
 the town).  
 But the spider's reputation was  
 spoilt.

# X.

## *The Spider and the Bush Goat.*

Kasiloĩ mia wo ;  
I ndenga leni.  
Twa wuli i ndenga le  
gboto.

Kasiloĩ ke i kpāe la.  
Twa wuli i kpāe la.  
Mehe gbĩ na a pu kpālei  
hũ.

Kasiloĩ be i kpāe la.  
Mehe gbĩ na a pu kpāe  
hũ.

Twa wuli lenga ti jijiamā  
dogboi hũ,  
Ke ti ya ti gūwe male.

Mehe yĩngoi (= yilingoi)  
ngõwĩ ya gbĩ.  
Ke ti yama, dole tima, ti  
yetahũ.

Ke ti ndenga ti kei ma,  
Tē, mu ya dogboi hũ,  
Mu ya ;  
Mu mba yĩngoi lo nga ngõ-  
we hũ.

Ke ti kei i ndea tima, ye,

Ngelewo sina mu li na.

Ti yĩ gbuē.  
Ngelewo ke ti ya na bei  
gama nguwe hũ.

There was once a spider ;  
He bore children.  
The bush goat bore many  
children.

The spider laid out a farm.  
The bush goat laid out a farm.  
There was no rice to plant in the  
farm.

The spider also laid out a farm.  
There was no rice to plant in the  
farm.

The bush goat's children walked  
about in the bush,  
And they went and came across  
a silk cotton tree.

There was cooked food at the  
very top of the cotton tree.  
And they returned, hungry, to  
their home.

And they said to their father,  
Saying, We went into the bush,  
We went ;

We saw cooked rice in the cotton  
tree.

And their father said to them,  
saying,

At daybreak to-morrow we go  
there.

They slept that night.

At daybreak they went there to  
the rice in the cotton tree.

Ke ti ya.  
 Ke ti hitia bei ma ;  
 Dole tima.  
 Tē, ma ye pe mu mbei ji  
 me ?  
 Ke ngafe i yia nguri hū, ye,  
  
 Wu yia, wu pe, wu mbei ji  
 me.  
 Ye foma i ye na,  
 I la mbei na mahū.  
 Ndewe yira mia,  
 Kē mbei na ta ngi menga.  
 Ke twa wuli na i ndea  
 mbei ma,  
 Ye, mbei na mia !  
 Bi hei gurī hū !  
 Wa bi nya lē yira,  
 Gi bi me.  
 Ke mbei na i yenga ;  
 I ngi vogba ;  
 I gula ndome.  
 Lō woita i bumbu dome,  
  
 Ke i ngi mbei venga,  
 Ke i yala ngi yetahū.  
  
 Kasiloī ke i mbei ji longa.  
 Ke i twa wuli molia, ye,  
  
 Bi mbei ji joi mi lo ?  
 Ye, ngi mbei ji loni dogboi  
 hū nguwe wai hū.  
 Ye, na ge ange nya be gi  
 mba me.  
 Twa wuli ye ngi ma,  
 A mu li ngelewo.  
 Ke ti yinga.  
 Ngelewa, ke ti ya dogboi  
 hū mbei gama.  
 Kasiloī ke i mbei longa.

And they went.  
 And they reached the rice ;  
 They were hungry.  
 (And) they said, How can we  
 arrange to eat this rice ?  
 And the spirit spoke in the tree,  
 saying,  
 You talk about what you must  
 do to eat this rice.  
 He said, A whip is there,  
 It lies on the top of that rice.  
 It is one cut,  
 And that rice can be eaten.  
 And the (lit. that) bush goat said  
 to the rice,  
 Saying, You rice there !  
 That are sitting in the tree !  
 Come and beat me once,  
 So that I may eat you.  
 And the rice came down ;  
 It thrashed him ;  
 He fell to the ground.  
 Six days (later) he picked himself  
 up from the ground,  
 And he gave him his rice,  
 And he took it away home (lit.  
 home, town, inside).  
 And the spider saw this rice.  
 And he asked the bush goat,  
 saying,  
 Where did you get this rice ?  
 He said, I saw this rice in the  
 bush in the big cotton tree.  
 He said, Now show me (so that)  
 I too may eat rice.  
 The bush goat said to him,  
 Let us go at daylight.  
 And they slept.  
 At daybreak they went into the  
 bush to the rice.  
 And the spider saw the rice.

I twa wuli moli ye,  
Ba ye pe ge ba mbei ji  
me?

Ye, mbei na mia gi li na  
yira gōwé na hū.

Ngafei lo, ngi wō mia  
a mbei na.

Ye, bia bi mbei na me,

Ye, bi fomesia loma?

Ye, i.

Ye, ndē yira i ye lo na.

Ye, ndē pu i ye lo na.

Ye, ndē nu fere gboyongó  
i ye lo na.

Ye, ndē nu sawa gboyongó  
i ye lo na.

Ye, ndē nu lolu gboyongó  
i ye lo na.

Kasilōi ye, hindolōi ange  
nya yakpei va.

Ye, nya longo a ndē nu  
lolu gboyongo mba galui  
va.

Kasilōi ye, mbei na mia!

Bi heini ngōwe na hū,

Wa bi nya lewe numu lolu  
gboyongo,

Gi bi me.

Mu nya lenga gbwele mu  
gō i ve.

Ke mbei i yenga i ngi lewe  
yira.

Ke i gula ndome.

Nika nani ba galúi ta mia  
i ngi leweni.

I ngi lewe i gula ndome.

He asked the bush goat, saying,  
How did you manage the other  
day to eat this rice?

He said, (As to) that rice over  
there, I went there once to  
that cotton tree.

It is a devil, (and) that rice be-  
longs to him.

He said, You who eat the  
rice,

He said, do you see the whips?

He said, Yes.

He said, One cut is there.

He said, Ten cuts are there.

He said, Forty cuts are there.

He said, Sixty cuts are there.

He said, One hundred cuts are  
there.

The spider said, I am a man  
myself.

He said, I am willing (to take) a  
hundred cuts for a bowl of  
rice.

The spider said, You rice there!  
Who are sitting in that cotton  
tree,

Come and give me a hundred cuts,

And I will eat you.

It will fill mine and all my  
children's bellies.

And the rice came down and gave  
him one cut.

And he fell to the ground.

It beat him terribly (lit. as big  
as a dish to hold rice and four  
cows).

It beat him; he fell to the  
ground.

I lō i ngi lema.

I gu a fō yira

Ī mbei meni.

Ke ndole i ngi wā.

Kelemei.

It left off beating him.

For a whole year (lit. it reached  
one year)

He ate no food (lit. rice).

And hunger killed him.

The End.

# XI.

## *The Okro Tree.*

Nyapōi mia wō,  
I ndōi le.  
Ngi lōi nyandengo wa.  
Ngi lōi i nyālōi.  
Ye numu gbī e soro.

Ke i bonde henga.  
Bondo wuli ke i wōlōa.  
Ke bonde ke i wa.  
Numu gbī ē bonde me.  
Bonde nyapōi wele wōma.

Kōlī i bondo wuli hū.

Nyapōi ye nya lōi ngi nde-  
ni.

Numu gbī ā bi solo,  
Ke i nya bondo wuli ji wo.

Ke numu yira i wa ;  
Hota lakpalōi angie.  
Ye, bi bi lōi vembe.  
Ye, nga bi bondo wuli ji  
wo lo.

Ke i kōnī vea ngiye.  
Ta nyahei ti yi lailo.

Ngelewo i mbogbwe wu-  
mbu,  
I kōnī wumbu,

There was once a woman,  
She bore a child.  
Her child was very beautiful.  
Her child was a girl.  
She said, Nobody shall marry  
her.

And she planted the okro tree.  
And the okro tree grew big.  
And the okro fruit came also.  
Nobody could eat the okro.  
The okro was behind the woman's  
house.

There was a snail in the okro  
tree.

The woman said, I have borne  
the child.

Nobody shall marry you,  
Except he cut down this my okro  
tree.

And one man came ;  
He was a stranger.  
He said, Give me your child.  
He said, I will cut down this  
okro tree of yours.

And she gave him an axe.  
He and the girl lay down to  
sleep.

At daybreak he took the cutlass,

He took the axe,

I ya bondo wuli wome.

I po ka ka.

I nguli gohū gbia.

I ye kine gulama,

Ke kōli ji i jia guli wōme,

Ke nguli i yama,

I lō ;

Ē gulani.

Ndakpalōi na i nguli wo  
fō pu ;

Nguli ē gula.

Ke i lowua,

Ke i ya ti yei ;

I gbahā guli ma.

Ke numu yira ke i wa.

Ye, nga nguri ji wo lo gi  
kulá.

Numu gboto ta nguli ji wo  
ta gbaha ma.

Ke ndakpalōi yira tei ji  
hū yafango.

Ke i ndea ndakpalōima ye,

Nyaha yira i gele nyahei  
ji ma.

Ye, gbe nyahei ji hinda ma.

Ye, ga bi go lo a nyaha.

Ndakpalōi be ye sao.

Ye, nyahei ji ta bondo wuli  
ji wō ngi wōma,

Ye, nga ye nyahei ji lo  
soro ?

Ke i ya nyapōi gama

Ngi wō a ndoi.

He went to cut down the okro  
tree.

He cut hard.

He took out the tree's inside.

It was nearly falling,

But this snail it walked down  
the back of the tree,

And the tree was restored,

It stood ;

It did not fall.

That young man cut at the tree  
for ten years ;

The tree did not fall.

And he hid himself,

And went to his (lit. their)  
country ;

He was tired of the tree.

And another person came.

He said, I will cut this tree and  
fell it.

Plenty of people cut at this tree  
(until) they were tired.

But there was one young man  
in this town who was a tale-  
bearer.

And he said to the young man,  
saying,

This is not the only woman.

He said, Leave this woman's  
affairs alone.

He said, I will give you a  
wife.

But the young man said, No.

He said, This woman and this  
okro tree it is that I am  
after,

He said, How can I manage to  
marry this woman ?

And he went to the woman

Whose was the child.

- Ye, ngi wa ngi bi lōi jolo. He said, I come to marry your daughter.
- Ye, kulongo le. She said, All right.
- Ye ke, nyalōi ji nu gbi a bi soro. She said also, This my daughter, anybody can marry you.
- Ye bē nya go a navo fa, She said, You must not give me money for her,
- Bi nya bondo wuli wo. But you must cut down my okro tree.
- Ye ngi kurua. He said, I accept (the condition).
- Ngelewo ti kōnī ve ngi ye. At daybreak they gave him the axe.
- Ti kpe mbogbwe ma. They add the cutlass.
- I li nguli wome. He goes to cut down the tree.
- I luva poma kpeng. He spent all day cutting.
- I ye kine gulāma. It was nearly falling.
- Ke kōlī ji i jia gulī ma, But this snail walked over the tree,
- Ke ngulī i yama, And the tree returned,
- I lō. It stood.
- Ndakpoi be ī yiani. But the young man did not speak.
- Mbogwe ke koni ke i ndowa He hid the cutlass and the axe  
bondo wuli bu. under the okro tree.
- Ke i ya, And he went,
- I nde ngi yemoi ma, He said to his mother-in-law,
- Ye, ngi nguli wonga, Saying, I cut the tree,
- Ke kōlī ji i jia nguli ma, But this snail walked over the tree,
- Nguli ē gulani. (And) the tree did not fall.
- Ke ti ya kpokoi, And they went at evening,
- Ke ti la ta ngi nyahei. And they lay down, he and his (intended) wife.
- Ke i ngi nyahei molia, And he asked his (intended) wife,
- Ye, bi longo ange? Saying, Do you like me?
- Nyahei ye, I. The woman said, Yes.
- Ye, nya longo abie. She said, I like you.
- Ye ke pilī ngi bondo wuli gulā. He said, Then make me able to throw down the okro tree.
- Ye ngi kurua. She said, I agree.

Ye nga pe bi nguli gula.

Ye hani fa gi ji wilima bi  
ye

Ngi nya longo abie fa mia.

Ye, yi bondo wuli wu  
toma.

Ye, nu bia ba po,

Ye, bā po a kōnu.

Ye, miji bumbu bi pola.

Bi hō yeya nī.

Ye bi kpakpa ma yira.

Ye, bi ndi (=nde), be, kulo!  
bondo! abie!

Ye, bi wa bi la.

Ye, ba lo lai ji hū lo ke  
nguli i gula.

Ke ngelewa.

Ndakpalōi i miji bumbu,

I hō yeya,

I li.

I nde guli ma,

Ye, Bondo! kōlo! abie!

I miji kpakpa nguli ma.

I hiye na,

I li,

I la,

I yi.

I lō,

I lai lo ji hū.

Ke nguli i gula.

Ke na i gboyoa a ngi ndeí  
na.

Ngelewo ndakpalōi ye nya-  
pōi ma,

She said, I will make you able  
to throw down this tree.

She said, The reason I do this  
for you

Is that I like you.

She said, It is my mother's okro  
tree you are looking at.

She said, If you are going to cut  
it down,

She said, you will not cut it  
with an axe.

She said, Take a needle to cut it.  
You hold it in your hand so.

She said, You hammer on it  
once.

She said, You say, saying, Snail  
and okro! you!

She said, (Then) come and lie  
down.

She said, You will go and lie  
down to sleep, and the tree  
falls.

And day dawned.

The young man took the needle,

He held it in his hand,

He went.

He said to the tree,

Saying, Okro! snail! you!

He stuck the needle into the  
tree.

He arose thence,

He went,

He lay down,

He slept.

He left it,

He lay down to sleep.

And the tree fell.

And now he finished his own  
part.

At daybreak the young man said  
to the woman,

Ye nya nyahei ve.

Ngelewo nyapōi i ngi  
nyahei ve.

Ke nyapōi ke i yīnga a  
njei.

Ndakpalōi na i nyahei na  
bumbua,

I lila ti ye.

I gbate,

Ngī lowé i gu ndohũ gbi.

Domei gboyoa.

Give me my wife.

At daybreak the woman gave  
him his wife.

And the woman went down to  
the river (*i.e.* to drown herself).

The (lit. that) young man took  
the woman,

He took her away to his (lit. their)  
country.

He grew rich,

His fame reached every country.

The story is finished.

## XII.

### *The Race between the Deer and the Snail.*

Dope mia wə.  
 Ta kōlī ti mawāli hōni.  
 Kōlī ye,  
 Nga wime gi lē ndopéma.  
 Dope ye,  
 Nga wime gi lē kōlīma.  
 Ke ti mawāli hongā.  
 Dope nginda bondesia ke  
     ti navoi yandoa.  
 Ke kōlī be,  
 Ke nginda wongesia  
 Ke ti navoi yandoa.  
 Ti navoi yando kuhama  
     polon.  
 Ji pele hū woita na mia.  
 Ti li ti navoi gandó na.

Mahanga kpele ti li,  
 Ti hei na.  
 Ke kōlī i jia ngi wonga  
     kpele mahū.  
 Ye, ma ndopa mu mawale  
     hongā.  
 Ye, nā mawuē mu gbi lo  
     nde ma,  
 Ke a nya bə,  
 Mu li mu navoi ji me.

Ke kōlī wonga kpele ke  
     ti lumá.  
 Te, ke ji na bi wa mu gama,

There was once a deer.  
 He and the snail made a bet.  
 The snail said,  
 I can run faster than the deer.  
 The deer said,  
 I can run faster than the snail.  
 And they made a bet.  
 The deer's own people collected  
     the money.  
 And the snail too,  
 His own relations  
 Collected the money.  
 They collected the money in a  
     far place.  
 It was six days' journey.  
 They go, they bring the money  
     there.  
 All the chiefs go,  
 They sit there.  
 And the snail travels to all his  
     relations one after the other.  
 He said, I and a deer have  
     made a bet.  
 He said, Now I and you we are  
     all brothers,  
 And you must help me,  
 So that we go and win this  
     money.  
 And all the snail's relations  
     agreed.  
 They said, You come to us now,

Ma yepe,  
 Ke ji dope ta a wime  
 I lē muma.  
 Wa ta wu mawali hounga.  
 Ye, na wu toma—  
 Ye, ma ndopa mu mawali  
 hongā;  
 Ye, kia muē gu a wimela  
 a mu yala hū-gbate.  
 Tamia ma gu ndopé ma,  
 Tamia mu mawali a gula  
 dopé ma.  
 Te ke,  
 Ma ye pe na mawali ji  
 i gula?  
 Ye, na wu toma—  
 Ye, ma ta mu mu mawali  
 hōni.  
 Ye, nya gi kongo  
 Kia nga yalé ji gula gi gu  
 ndopé ma.  
 Te ke mu kulua.  
 Ye, ngewa sina,  
 Ye, wu gbi a wa nya gama.  
 Ke ngelewa kolisia gbi ti  
 ndohū  
 Ke ti wa ti mbai gama.  
 I ngi mbaisia lōwu pelehū.  
 I li, a ti lekpe pelehū  
 Ji woita welé nahū:  
 I li, a ti lekpe na  
 I fō fa navōi gama.  
 I yela lōwu kawoli hū te  
 gbelanga.  
 Ke ngelewonga.  
 Dope ta kpōwango;  
 Nemáhū gbīna.  
 Ke i wa kōlī gama,  
 Ye, mabia ma mawali ho-  
 nga.

And what are we to do,  
 For when the deer runs  
 He passes us.  
 You and he have made the bet.  
 He said, You see now—  
 He said, I and the deer have  
 made the bet;  
 He said, As we cannot run we  
 must devise a trick.  
 So we shall overreach the deer,  
 And the deer will lose the bet.  
 And they said,  
 How now can we manage to win  
 the bet?  
 He said, you see now—  
 He said, I and he made the bet.  
 He said, *I* know  
 How to do this trick on the deer.  
 And they said we agree.  
 He said, At daybreak to-morrow,  
 He said, you all come to me.  
 And at daybreak all the snails  
 in the country  
 Came to their companion.  
 He hid his friends in the road.  
 He goes, he puts them one by  
 one in the road  
 For six days in that road:  
 He goes, he arranges them there  
 Until he reaches the money.  
 He hides one in the rubbish hole  
 close to the town.  
 And daylight came.  
 The deer was a fool;  
 He had no sense.  
 And he came to the snail,  
 He said, I and you have made a  
 bet.

Migbe nā mu li na  
 Mu navoi gama ?  
 Kōlī ye ndopé, ye,  
 Bā me nyama.  
 Dopa wa ye kōlī, ye,  
  
 Bī guma a jiala,  
 Be, mua bia mu mawali hou.  
  
 Ye, nya mawali a gula lo  
 bima.  
 Ye, migbe na mu li ?  
 Ye, lō woita,  
 Ye ke mu li navōi gama.  
  
 Ye kōlī, ye,  
  
 Bia yese bi hitia navoi  
 gama,  
 Ye ke bi wongá gbele ti  
 batea.  
 Bi navōi bumbu bi la,  
 Kebi mawali i gula nyama.  
 Ke kōlī be ke i ndea ndopé  
 ma,  
 Ye, bia yese bi hūgba li  
 navoi gama,  
 Ke bi mawali i gula nyama;  
 Bi navoi bumbu,  
 Wā bi wonga kpele,  
 Ke wu gbatea.  
 Bi navoi wumbu bi me.  
 Ke ngelewa.  
 Ke ndopé i wa kōlī gama,  
 Ye kōlī, ye,  
 Mu li na-oh.  
 Kōlī ye dopema, ye,  
 Bia yese lō kulo bia li.  
 Dopé ye kōlī ma,  
 Ye, sao.  
 Ye, bā me nyama,

When do we go now  
 For our money ?  
 The snail said to the deer, saying,  
 You will not beat me.  
 The deer himself said to the snail,  
 saying,  
 You cannot walk,  
 You said, however, You would  
 make a bet with me.  
 He said, You will lose the bet.  
  
 He said, When now do we go ?  
 (The snail) He said, In six days,  
 He said also, we shall go for the  
 money.  
 (The deer) said to the snail,  
 saying,  
 If you reach the money first,  
  
 He said, All your relations are  
 made rich.  
 Take the money you put down,  
 And you will win the bet.  
 And the snail too said to the  
 deer,  
 Saying, You go first to the  
 money,  
 And you will win the bet ;  
 Take your money,  
 Bring all your relations,  
 And you will (all) be rich.  
 Take up the money and spend it.  
 And day dawned.  
 And the deer came to the snail,  
 He said to the snail, saying,  
 Let us go.  
 The snail said to the deer, saying,  
 Stand in front of me and go first.  
 The deer said to the snail,  
 Saying, No.  
 He said, Do not follow me,

Bē gu a jiala.  
 Kōli ye, gi kulua.  
 Ke ti jieī lōtoa.  
 Ke ndopé i longa kulo.  
 I wime kā.  
 I gbia ke Kumasi nyoko.  
  
 Ke i kōli malea ngi gulo.  
  
 Ke i kōli mōlia, ye,  
 Bia ha  
 Gi bi longa nya wōma,  
 Tamia bi bia mbe nya gulo.  
  
 Ye, ngē ya be hūgba li.  
 Ke kōlī be ke i jia,  
 I ya,  
 Ke i lowua.  
 Dopé na ke i wa,  
 Ke i lia kōlī ye na ma.  
  
 I li a pime polon gbōma.  
 Kia wo i lini a wime kaka.  
 Kōli ye na ngi mbai  
 I ngi lowui kawalehū,  
 Ke i gbia,  
 Ke i ya navōi gama.  
 Dopé i lō pōma,  
 Ke kōlī yese i fōa navōi  
     ma,  
 Ke mawali i gula dopé ma.  
 Ke kōlī i navō wāi na  
     kpele bumbúa.  
 Ke ndopé fulenga,  
 Te ndopé, te,  
 Kōlī mawali i gula bima.  
 Te, bi navōi ji jolo.  
  
 Te, bia ba wime,  
 Kōli ta i gu a jiala.

You cannot walk.  
 The snail said, I agree.  
 And they started their journey.  
 And the deer stood in front.  
 He ran hard.  
 He came out as it were as far as  
     Kumasi.  
 And he met the snail ahead of  
     him.  
 And he asked the snail, saying,  
 Just now  
 It was you I saw behind me,  
 Nevertheless here you are in  
     front of me.  
 He said, I am not hurrying.  
 And the snail too he walked off,  
 He went,  
 And he hid.  
 And the deer came,  
 And he went on to the other  
     snail.  
 He ran on far again.  
 As before he ran hard.  
 The other snail, whom his  
 Friend hid in the rubbish hole,  
 Came out,  
 And went to the money.  
 The deer was (lit. stood) behind,  
 And the snail reached the money  
     first,  
 And the deer lost the bet.  
 And the snail took all that large  
     sum of money.  
 And the deer reached there,  
 They said to the deer, saying,  
 The snail has won the bet.  
 They said, You should have got  
     this money.  
 They said, You can run,  
 (But) the snail himself cannot  
     run.

Wa ta wu jia mawali hou- nga ;	You and he bet on your walking ;
Mawali i gula bima ;	You lost ;
Te, bē ya navoi ji jō.	They said, You did not get this money.
Ti ndewe,	They beat him,
Te, bi hawa wilenga.	They said, You were lazy (lit. made lazy).

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Dõmi vuli i gb̃yōa.	The story is quite finished.
Numu a ye na ke a ngenda bia.	The person who is here says good-night to you.

### XIII.

#### *The Hornbill and the Dog.*

Njeli.	Story.
Piangbe mia wo ta ngila.	There was once a hornbill and a dog.
Kōi i gula.	War fell.
Ke ti welanga.	And they ran away.
Ke ti ya dogboi hū.	And they went into the bush.
Ke ti tei lōnga na.	And they built a house there.
Ngelewo piangbe ye ngilé	At dawn the hornbill said to the
ma, ye,	dog, saying,
Mu mu mehe goé.	Let us go and find food.
Ke ti ya mehe goeme.	And they went to find food.
Ke ti tu gbole maléa	And they came across ripe palm-
(tu short for tōwe).	nuts.
Piangbe ye ngiléma,	The hornbill said to the dog,
Ye, mu tōwui le.	Saying, Let us cut the nuts.
Ke ti tōwui lenga.	And they cut off the palm-nuts.
Ke numu ē ngi mba layia	Now nobody must disobey his
gbia hū.	senior's order.
Piangbe ye ngiláma, ye,	The hornbill said to the dog,
	saying,
Tu mu tenga,	We have cut down the bunch of
	palm-nuts,
Ye, numu ē sese.	He said, Nobody shall slice off
	the nuts.
Ye, lōngoihū lō mu me.	He said, Leave the remains for
	us to eat.
Ngila ye piangbe ma, ye,	The dog said to the hornbill,
	saying,
Kejina, nya laguli guhango	Now, my mouth is not long.
ī le.	
Bē, muē tōwui jese.	You say, We must not cut off
	the nuts.

Ye ke, kulungo le.  
 Ye, mu tōwui me.  
 Piangbe ngi laguli guha  
 wai na.  
 A kpakpale tōwui na ma.  
 Piangbe i tōwui na me fo.

Ī ngila goe.  
 Kpē gbī a na wile ke a  
 ngila.  
 Ngila be ye, kulungo le.  
 Ye, ke jī na, kōi gula ma  
 bie.  
 Ye, nya lei ī guhani.  
 Mu tōwui lenga be,  
 Ilōngoihū mu me.

Ye, kulungo le.  
 Ke ngila be ke i ya  
 Jijiamé dogboi hū.  
 Ke i kōmi longa.  
 Kominga ti wulongo wa.  
 Te le, ke ngila wa,  
 Ke i ndea piangbia ma,  
 Ye, ngi ya ha dogboi hū,  
 Ye, ngi kominga longa na.  
 Piangba ye,  
 Ngelewo sina mu li na,

Mu komisia gbia.  
 Ke ngelewa  
 Ke ti ya na.  
 Ti komi gbia kahā waya-  
 kpa.  
 Ngila ye piangba ma,  
 Ye, komi jī,  
 Ye, ma fōnya fawé ma.

Piangbe ye sao.  
 Ye, mu kōle kā fefe  
 (ka = kahā).

And he said, All right.  
 He said, Let us eat the nuts.  
 The hornbill's beak was very  
 long.  
 He hammers on the nuts.  
 The hornbill eats all that bunch  
 of nuts.  
 He did not give any to the dog.  
 Every time he does so with the  
 dog.  
 But the dog said, All right.  
 He said, Now, there is war with  
 you.  
 He said, My mouth is not long.  
 We have cut the palm-nuts off,  
 And it is the remains that we  
 (*i. e.* I) must eat.  
 He said, All right.  
 And so the dog went  
 To walk about in the bush.  
 And he saw honey.  
 The bees were very fat.  
 So it was, and the dog came,  
 And he said to the hornbill,  
 I went to-day into the bush,  
 He said, I saw bees there.  
 The hornbill said,  
 Let us go there to-morrow at  
 daylight,  
 And get the bees out.  
 And at daylight  
 They went there.  
 They took out eight baskets of  
 honey.  
 The dog said to the hornbill,  
 He said, This honey,  
 He said, we will squeeze it on a  
 ledge of rocks.  
 The hornbill said, No.  
 He said, Let us divide the baskets  
 between us.

Ngila be ye sao.  
 Ye, nga lo be wə mu ya  
 dogboi hū,  
 Mua ngi mba layia gbia hū.  
 Piangbe ye, ī;  
 Ye, mu komi fɔnya.

Ke ti komi vɔnya fawe hū.

Fawe hū a li polon.  
 Ke ti tɔtɔa na a komi mela.

Ngila i li a komi.  
 Piangbe ngi lei ī hite komi  
 ma.  
 Ngilaguli na a jia le fawé-  
 ma gbama.  
 Ke i gbalenga piangbe ma.  
 Ye, ngila,  
 Hindei ye na bi peni ange?  
 Ye, mabia mué ya he hinda  
 yira.  
 Ngila be ye kulungo le.  
 Ngila i komi na me fu.  
 Ye, ji ge mu gbonga tɔwui  
 ma,

Bē, mué sese.  
 Bē ge, bi yakpei lo bi  
 nemáhū lengo.  
 Ye nā ba li lo, kere.

Ke piangbe ta ngila  
 Ke ti ya kolonga mehei  
 hindé ma.  
 Ke ngila i piangbia lɔi  
 menga.  
 Piangbe i wa  
 I ngila jogba.  
 Ke ngilé i ngi nyia.  
 Ke i gɔwɔa,

But the dog said, No.  
 He said, I was here first in the  
 bush,  
 We must observe precedence.  
 The hornbill said, Yes;  
 He said, Let us squeeze the  
 honey.  
 And they squeezed the honey on  
 the rock.  
 The rock went far.  
 And they began there to eat the  
 honey.  
 The dog licks up the honey.  
 The hornbill's mouth did not  
 reach the honey.  
 His beak walks over the rock in  
 vain.  
 And it hurt the hornbill.  
 He said, Dog,  
 What have you done to me?  
 He said, You and I will not sit  
 down in one place.  
 And the dog said, All right.  
 The dog ate all that honey.  
 He said, When a short time ago  
 we joined together for palm-  
 nuts,  
 You said, Let us not slice them.  
 You said, a few days ago, that  
 you alone had any sense.  
 He said, Now you can go if you  
 like.  
 And the hornbill and the dog  
 They went away on account of  
 the food in the place.  
 And the dog ate the hornbill's  
 child.  
 The hornbill comes  
 To choke the dog.  
 And the dog bit him.  
 And he flew,

I lia ngē ma.

Ta mia wɔ na a kpau na  
wili a ngila, ngila, ngila,  
ngila.

Igboyoa.

He went up to the sky.

So it was that he made that cry  
of dog, dog, dog.

(Ngila being an imitation of the  
bird's cry.)

It is finished.

## XIV.

### *The Egg-plant and the Woman who talked.*

Nyapōi mia wō.  
 I gbema.  
 Ī ndō leni.  
 Ta ngi banga ti gboni hini  
     yira ma.  
 Kpele gbi a lewe dogboi hū,  
  
 A wolo,  
 Ye, A! Ngewo wa!  
 Ye, ngi gbō wileni abiē,  
 Nya ngē ndō leni?  
 Kpele gbi a lewe  
 A ngole na wile.  
 Tamo i kpāe la tei gbela.  
  
 Ti kōjī hi.  
 Kōjī ke i wa.  
 Te le, nyapōi! mbawubela  
 Ke ti wa ngi hini ye  
 Kpāhū bawume.  
 Te ngi ma,  
 Te, bī ndō leni.  
 Fale, bia ba li,  
 Bi kōji ji goe,  
 Bi wa,  
 Bi ngili ngengebra we.  
 Nyapōi ke i sambe bu-  
     mbúa,  
 Ke i yá.  
 I li,  
 Ī fō kōjema.

There was once a young woman.  
 She was barren.  
 She bore no child.  
 She and her companions shared  
     a husband.  
 She was always wandering in the  
     bush,  
 Weeping, (she weeps)  
 Saying, Oh! Great God!  
 Saying, What have I done to you,  
 That I have borne no child?  
 She was always wandering about  
 And making that weeping.  
 A man laid out a farm near the  
     town.  
 They planted an egg-plant.  
 And the egg-plant came up.  
 So it was, that the rice planters  
 Came to the woman's husband  
 To plant rice in his farm.  
 They say to her,  
 Saying, You have borne no child.  
 Therefore, go you,  
 (And) pluck this egg-plant,  
 Bring it,  
 (And) cook it for the labourers.  
 And the young woman took a  
     basket,  
 And she went.  
 She goes,  
 She reaches the egg-plant.

I ye kōji goema,  
 A ngole wile,  
 Ye, ma nya banga gbele  
 Mu gboa hini ma,  
 Ti gbi ti ndō lenga,  
 Nya ngī ndō leni.  
 Kunayefo ndōpō yenge gbi  
     ta nya lōma.  
 Ye ke, ngewo le.  
 Te le, ke kōji iyila.

Ke i yía.  
 Ye nyapōi, ye,

Ke ye wu layia i gboto  
 Ke ngi bi bawōa.  
 Nyapōi i wōte, ye,  
 Yo jiei leni?  
 Kōji ye,  
 Ngē nya ge abiē.  
 Ye, ba yepe.  
 Ye, ngē yepe.  
 Ye ke, jondū le.  
 Ke i jondua.  
 Kōji ye nyapōi ma, ye,

Nga pe lo bi ndō le.  
 Ye kulungo le.  
 Ye ke, ba ye pe nā nga  
     ndōle?  
 Ye, bi yama lí (= líwí).  
 Ke nyapōi i ngi yama linga.

Ke kōji na ke i maluvea a  
     nyaha.<sup>1</sup>  
 Nyaha lo nyande.  
 Ye, nyapōi ma,

She was picking the eggs,  
 And weeping,  
 Saying, I and all my companions  
 We share a husband,  
 They have all borne children,  
 (But) I have borne no child.  
 They are always sending me to  
     do all the inferior work.  
 And said, It is God('s doing).  
 So it was, that it was the very  
     egg-plant.  
 And it spoke.  
 It said to the young woman,  
     saying,  
 If you talk less  
 I may help you.  
 The young woman turned, saying,  
 Who spoke?  
 The egg-plant said,  
 I cannot show myself to you.  
 It said, Do not talk.  
 She said, I will not talk.  
 It said also, Swear first.  
 And she took an oath.  
 The egg-plant said to the young  
     woman, saying,  
 I will make you bear a child.  
 She said, All right.  
 And she said, How now will you  
     make me bear a child?  
 It said, Shut your eyes.  
 And the young woman shut her  
     eyes.  
 And the egg-plant turned into a  
     lady.  
 She was a beautiful lady.  
 She said to the woman,

<sup>1</sup> *Nyaha*, meaning woman or wife, is above *nyapō*, girl or woman. See Vocabulary of Relationships, etc. In the Mende text the distinction is clear, but in the English it is necessary to use another word, *e. g.* lady, to distinguish the speakers.

Ye, bi yama volo.  
 Ke i ngi yama vongo.  
 A ye wōte,  
 Ke i nyahalōi loa lōni.

Ngi nyini ji ngi yaka vengo.  
 Ye nyapōi, ye,  
 Bē yepe.  
 Ye, éh.  
 Ye, mu ya tei hū.  
 Ye, ndē be, ye ndōi ji?

Nya ndewe lōi lo,  
 I ndōi ji yoyoi mbe.  
 Ye, bā hūge.  
 Bā nde ba yema (= yama),  
 Kōji lo maluveni a numui  
 ji.

Ye, bi na léa,  
 Ye, nga yama lo gbon,

Ngi maluvi a kōji gboma.

Nyapōi ye,  
 Bi hāi gbe ngeleya  
 Bi to dōma.

Ye, Ngewo yana ñi a bi go.

Ye, ngē na wile.  
 Ye ke, mu li tei hū.

Ke ti yá tei hū.  
 Numui gbī ke ti nyapōi  
 molia,  
 Te, ji bi ndō leni.

Bi ndōi ji joi mi lo?  
 Ye, nya ndewe mia,  
 I ndōi ji yoyui mbe.

Saying, Open your eyes.  
 And she opened her eyes.  
 She turned round,  
 And she saw a young girl standing  
 there.

Her breasts were full.  
 She said to the woman, saying,  
 You must not talk.  
 She said, Yes.  
 She said, Let us go into the town.  
 She said, Say, (if any one says)  
 whose child is this?

It is my sister's child,  
 She sent this child to me.  
 She said do not explain.  
 Do not talk, saying,  
 The egg-plant was changed into  
 a person.

She said, If you talk so,  
 She said, I will surely go back  
 again,  
 I will turn into the egg-plant  
 again.

The woman said,  
 You look for something in the air  
 And you find (lit. see) it on the  
 ground.

She said, It is God who gives you  
 this.

She said, I will not do it.  
 And she said, Let us go into the  
 town.

And they went into the town.  
 And everybody asked the woman,  
 saying,

Seeing that you have not borne  
 a child,

Where did you get this child?

She said, It is my sister,  
 Who (lit. she) sent this child to  
 me.

Ti ndōpōi na lagoi.  
 Ti ngi kave.  
 Ti pā ti me.  
 Kene na ngi wō a nyapōi  
 na

Ī lōi wō angie.  
 Kpele gbi a nyapōi hūmōli,

Ye, bi ndōi ji joi mi lo?

Ye, nya ndewe lo  
 I ndōi ji yoyui mbe.  
 Kpele gbi a ngi mōli.  
 Nyānga va ti nemahui i  
 guha.

Ke i hūgenga a ngi hini.

Ye, kpele na ge

Ti ndeni, tē,  
 Ngī li kōji goeme,

Ngī li ge,  
 Ngī wolo kōji wulima.  
 Ta ge i maluveni a numui  
 ji.

Ke nya hini mia abie ge,

Nya gohū lowa bi ma.  
 Ke ngi hūgenga abie.

Bā ya hūge a numu gbī.  
 Bī hūgenga a numu,  
 Kōjī hūmenia,  
 A yama gboma  
 I wōte a kōji.  
 Fale bā hūge.  
 Te le, kene ye, ī.  
 Ye, ngē ya hūge.  
 Te le, ngi lima-nyahei  
 Ke i ngi mōlia na,

They gave the young girl food.  
 They made a feast for her.  
 They kill, they eat.  
 The man whose own that woman  
 was

Had not cared for her before.  
 Every moment he asks the  
 woman,

Saying, Where did you get this  
 child?

She said, It is my sister  
 Who sent me this child.  
 Every moment he asks her.  
 As for women their sense is not  
 great.

And she told everything to her  
 husband.

She said, That time a little while  
 ago

That they said, saying,  
 That I was to go and pick the  
 egg-plant,

I went then,  
 I wept at the egg-plant tree.  
 It then turned into this person.

And you have always been my  
 husband,

I am entirely yours.

And I have explained it to  
 you.

Do not talk about it to anybody.  
 (If) you talk about it to anybody,  
 (And) the egg-plant hears,  
 She will return

And become an egg-plant again.  
 Therefore do not talk about it.

So the man said, Yes.  
 He said, I will not talk about it.  
 Now his favourite wife  
 She also asked him,

Ye, mbāi ji i ndōi ji joi  
milo?

Kpele gbi i kene molia na.

Nyapōi be tō-nyaha mia.

Ngi longo i ngi mbai ji  
lōi ji hinda hūgo.

Ke kene i hūgenga a ngi li-  
ma-nyahei.

Ye, ndōi ji ge nyapōi i  
wela.

Ye, ba ngi gohū lō yana.

Ye, i ye pileni i ndōi ma  
joi.

Ye, ji ge gengebla ti wai  
nya gama,

Gbe na gi li kōjō go'emi,

Hū mia ge kōji na

I maluveni a numui na.

Kia gi hūgenga abie,

Bā hūge a numu gbi.

Bi hūgenga,

Bi mbai lōi i yá,

Ga pe bi ma a njia lo

Gau fere na i gboyo.

Nyapōi, ngi wō a ndōi,

Ke i ya nye gbeme.

A hiye njei na hū.

Ke nyapōi na ke i ndōpōi  
lulinga a kōjō.

Ke i ya.

Ye, gbe i hi,

I ngi njei mawulo.

Ye, ji wō ngi ndea ngi ma,

Ngē, ā nya la ge,

Saying, This other wife where did  
she get this child?

She was constantly asking the  
man that.

This woman was a jealous woman.

She wanted to know all about  
her companion's child.

And the man told his favourite  
wife all about it.

He said, This child the woman  
produced a few days ago.

He said, It is not the child of  
her belly.

He said, What she did to get the  
child (is this).

She said, when the labourers came  
to me,

At the time that I went to pick  
the egg-plant,

It was then that the egg-plant

Changed into that person.

Seeing that I have told you,

Do not tell anybody else.

If you tell,

Your companion's child is gone,

(And) I will make trouble with  
you

(Until) two months are ended.

The woman, whose the child  
was,

Went to catch fish.

She comes up out of the water.

And the woman called the girl  
Egg-plant.

And she went.

She said, Let her sit down,

And await her mother.

(The egg-plant) said, I told her  
before,

Saying, she was not to show my  
name,

Tamia ā nya hinda hūge a  
 ngi wongeisia,  
 Ye, gbe i wa.  
 Ye sao, ī na.  
 Nyā wama wilema.  
 Ke nyapōi i hiya nye  
 gbeme.  
 Kia wō i wani,  
 Ke i ngi mōlia, ye,  
 Ji wō bi heni,

Ye, bemango, ndō ī bēya.

Ye, nya kōjō,  
 Ba ndō wole wili dogboihū,  
 Ye, nya kōjō,  
 Ngī manu bi ma.  
 Ngī wōtea wō a numu,  
 Ngī yenge bie,  
 Tamia i wile bi limahū ē  
 gili a hinda gbī.

Tamia ba nde, bē,

Kōjō lo ange.  
 Ye, ngi yama mbe-oh.  
 Ke i yama,  
 I li hindei  
 Wō nyapōi na i li na kōjō  
 goeme.  
 Ke ngi lōi i yama na,  
 Ī wōtea a kōji.  
 Nyapōi na i hei wō ndō gbī  
 ya ngeya.  
 Ngī layia mia wō  
 I ngi bani a ndōi.  
 I kōji na hinda hūge wō,  
 I gbate wō na  
 Kōji na hinda hū ;  
 Ke i ngi wō ngōi lema.

Further, she was not to talk my  
 affairs with her relations,  
 She said, Wait till she comes.  
 She said, No, she is not there.  
 The woman is coming in the road.  
 And the woman came up from  
 catching fish.  
 When she came,  
 (The egg-plant) asked her, saying,  
 When you were sitting here  
 before,  
 It said, You were barren, you had  
 no child.  
 It said, I was the egg-plant,  
 You cried in the bush for a child,  
 It said, I was the egg-plant,  
 I pitied you.  
 I turned into a person,  
 I worked for you,  
 And also it came about that your  
 mind was not to remember any-  
 thing.  
 Therefore you were not to say  
 that (lit. saying)  
 I was the egg-plant.  
 It said, I go back as I was before.  
 And it returned,  
 It went to the place  
 Where the woman had gone before  
 to pluck the egg-plant.  
 And her child returned there,  
 It turned into the egg-plant.  
 The woman used to sit there  
 before without any child.  
 It had been her complaint before  
 That she was without a child.  
 She talked about the egg-plant's  
 affairs,  
 She had been well off when  
 The egg-plant was in the affair ;  
 But she broke her word.

## XV.

### *The Magic Shirt.*

Kene mia wo,  
 I gbate,  
 I lewe döle gbele ma.  
 Numui kpele ti lölö angie  
 Nu gbate va.  
 Ke ti kōi hūbatéa ngi va.  
 Te, numu yakpei ji i lewe  
     muma döle ji hū.  
 Te, mā kulu ngi ye.

Te, a mu kōi we ngi ma,

Mu ngi vaya.  
 Ke ti kōi wea ngi ma,  
 Ke ti ngi batehū vaya.  
 Ke i lowunga.  
 Ke i ya dogboi hū.  
 Kōi i ngi loni.  
 Ke kōi i ngi nunga vuluisia  
     kpele hou.  
 Fọ yira i ndogboi hū.  
 I gbia.  
 Ke kōi i gboyoà.  
 I yama.  
 I ngi lei lō (lei *for* tei).  
 Ke nunga ti wa ngi lei hū.  
 Ti bo ngima.  
 Ti ngi lei lō.  
 Dakpāō yira i bumbui  
     gbate,  
 Ke i yala njei hū.

There was once a man,  
 He was rich,  
 He surpassed all the country.  
 Everybody hated him  
 Because he was rich.  
 And they prepared war for him.  
 They said, This one man surpasses  
     us in this country.  
 They said, We do not agree to  
     have him.  
 They said, Let us make war on  
     him,  
 (And) let us spoil him.  
 And they made war on him,  
 And they spoiled his wealth.  
 And he hid.  
 And he went into the bush.  
 The war did not see him.  
 But the war caught all his people  
     themselves.  
 One year he was in the bush.  
 He came out.  
 And the war was finished.  
 He returned.  
 He (re)built his town.  
 And people came into his town.  
 They helped him.  
 They built his town.  
 A certain young man made a fish  
     trap,  
 And he took it to the water.

Ke i kale gōnūa.  
 Ke i bumbui welenga nga.  
 Ngelewo i wa kaleya.  
 I male ti kale yahūma.

I lō na,  
 I moli, ye,  
 Yo nya galé yahumamai?  
 Ye, nga mane lo.  
 Mema! dogboyusui mia  
 I kale yahumama.  
 Ye, kalé ji nga mane lo.  
 Ye, numui ji i nya galé ji  
     yahumama.  
 Ye, nga hou lo.  
 Ke i ya tei hū.  
 Ngi mbai ji ta ta ti longo-  
     ma.  
 Ke i ya,  
 I nde ngi ma, ye,  
 Ngi kale konua,  
 Ke ti ya ngahumama.

Ye, mu li mu nga ne.  
 Mu ya,  
 Bi le nduvui hū,  
 Ye, nya ngi lōwu bele ku  
     hū.  
 Ke i ya,  
 Ke i lōwú na bele kui hū.

Ke ngi mbai be,  
 Ke i lōwua nduvui hū nge-  
     leya.  
 Ngenda tete  
 Ke dogboyusui <sup>1</sup> i wa  
 Kale yahumama.  
 Ke i wa,

And he made a weir.  
 And he set the trap on it.  
 At daybreak he came to the weir.  
 He found some one (lit. they) had  
     stolen from the weir.  
 He stood there,  
 He asked, saying,  
 Who has stolen from my weir?  
 He said, I will watch.  
 See! it was the wild man  
 Who stole from the weir.  
 He said, I will watch this weir.  
 He said, This person is stealing  
     from my weir.  
 He said, I will catch him.  
 And he went into the town.  
 He and his friend were much  
     attached to each other.  
 And he went,  
 He said to him, saying,  
 I have made a weir,  
 And some one has gone and stolen  
     from it.  
 He said, Let us go and watch.  
 Let us go,  
 You climb into a (lit. the) bamboo  
     palm,  
 He said, I myself will hide in the  
     buttresses of a big tree.  
 And he went,  
 And he hid between the buttresses  
     of the big tree.  
 And his friend too,  
 He hid aloft in the bamboo palm.  
 In the early morning  
 The wild man came  
 To steal from the weir.  
 And he came,

<sup>1</sup> Dogboyusui is the chimpanzee, which, like the gorilla, is held to be half human, and to be a devil with magic powers.

Ke i ndōmei gbia ngima,  
 Ke i gbólé gbia wumba,  
 Ke i belé gbia ngima,  
 Ke i vowé gbia ngi loko hū,

Ke i bumbua,  
 Ke i ndowua gbele kuī hū,

Ke i ya njei hū kale ya.

Ke i mbombui gbia kale ya,

Ke i da vulonga,  
 Ke nyenga ti wua dome.

Ke i tōa nyema,  
 Ke na ha.  
 Ke i gbaōa, ye,

Ko !  
 Ye, bia ge ba nya gale ya-  
   humama.  
 Ye, Ko !  
 Ye, ndakpé-oh.  
 Ye, dogboyusui gbe,

I kale yahumama.  
 Ye, a ye pe a kale yahuma ?

Ye, i nye wua ndome,

Ke i lōkō lōa ngi lōmé ma,

Ke i tōa nye ma,  
 Ke na ha.  
 Ke i ngi lōkōi lōa ngi mbai  
   ma,  
 Ke ngi mbai i ha ngeleya.

Dogboyusui ke i lua,  
 Ke i lia a pime,

And he took off his shirt,  
 And he took off his hat,  
 And he took off his trousers,  
 And he took off his charms from  
   his arm,

And he took them,  
 And he hid them between the  
   buttresses of the big tree,  
 And he went into the water on  
   the weir.

And he took the fish trap off the  
   weir,  
 And he loosed its mouth,  
 And the fish poured out on the  
   ground.

And he pointed to a fish,  
 And it died.  
 And he (the man) called out,  
   saying,

Ko !  
 He said, It is you who have been  
   stealing from my weir.

He said, Ko !

He said, My friend.

He said, Look at the wild  
   man,

He is stealing from the weir.

He said, How is he going about  
   stealing from the weir ?

He said, He poured the fish out  
   on the ground,

And he pointed his hand to his  
   shirt,

And he pointed to a fish,  
 And it died.

And he pointed his hand to his  
   friend,

And his friend died aloft (in the  
   tree).

And the wild man feared,  
 And he went running,

- Ke i ngi lõmesia gbele lõa  
     na.  
 Ke i ya.  
 Ke dakpaõĩ na ke i ngi  
     mbai lõlinga,  
 Ke ye, ndakpe !  
 Ye, wa a mu li-oh !  
 Ke i ya.  
 A ye na i wõte na ;  
 Ngĩ mbai hango.  
 Ke ndogboyusui lõmei na  
 Ke i mbumbúa,  
 Ke i ya a pime.  
 Ke i ya a ndõme,  
 I fe mahei we.  
 Ye, keke,  
 Ye, bunde gula ngeya.  
 Ye, gbe bunde le ?  
 Ye, ngi ya gi kale gunuma,  
  
 Dogboyusui mia i ngahu-  
     mama nyeya.  
 Ngĩ hũgo.  
 Ngĩ ndea nya mbai ma,  
 Ngẽ, mu li nya gale mane  
     we.  
 Mu ya na.  
 Dogboyusui i wa kale ya-  
     humama.  
 I ngi lõme gbia ngima.  
 I ngi pua ngulu kui hũ.  
  
 Nya mba i lõwua nduvuihũ.  
 Nya be ngi lõwua ngulu  
     kui hũ.  
 Dogboyusui i wa kale ya-  
     humama.  
 I nye gbia njei hũ,  
 I pua ngiye ma,  
 I lõkõĩ lõnga ngi lõmema,  
  
 And he left all his clothes (lit.  
     shirts) there.  
 And he went.  
 And that young man called his  
     friend,  
 And he said, Young man !  
 He said, Come, let us go !  
 And he went.  
 It was then that he turned ;  
 His friend was dead.  
 And the wild man's shirt  
 He took,  
 And he ran away.  
 And he took the shirt,  
 He gave it to the king.  
 He said, My father,  
 He said, trouble falls on me.  
 He said, What trouble ?  
 He said, I went to construct a  
     fishing weir,  
 (And) the wild man stole from  
     me.  
 I did not understand.  
 I said to my friend,  
 I said, Let us go and watch my  
     weir.  
 We went there.  
 The wild man came to steal at  
     the weir.  
 He took off his shirt.  
 He put it between a tree's  
     buttresses.  
 My friend hid in a palm.  
 Myself, I hid between the but-  
     tresses of the tree.  
 The wild man came to steal at  
     the weir.  
 He took the fish out of the water,  
 He put them on the bank,  
 He pointed (his) hand to his  
     shirt,

I tōa nyema,  
 Ke nyenga ti ha.  
 Ngi bandéa dogboyusui ma,  
 Ngē, Ko !  
 Bia ge ba nya galéji ya-  
   humama.  
 Ngē, ndakpe-oh !  
 Dogboyusui gbe,  
 I kama hinda wilema.  
 A ye pe, bi toa,  
 A nye wu ngiyé ma,  
 I lōkō lō ngi lōme ma,  
 I lō nye ma,  
 Ke nyé i ha.  
 Ye, na gi peni.  
 Ngi nya loko lo domé ma,  
 Gi to nya mba lenga,  
 Ke i ha dōwume nduvui hū.

Gī kō.  
 Ke dogboyusui i ya a pime.  
 Ta mia ta mahei ye,  
 Na bi wileni.  
 Ye, nga pe lo,  
 Ye, ngi njiei na bā wumba.

Ye, ke,  
 Ye, a li wu wa dakpaoi na

I wileni beya (= bi yeya)  
   dogboi hū,

Wu wala gi to,  
 Ke ti ya ti wala.  
 Ye, dakpoi ji i hei ji wileni  
   beya dogboi hū,

Ye, nga na gō pe.  
 Jialōi i lēma ngitiya.

He pointed to a fish,  
 And the fish died.  
 I holla'd to the wild man,  
 I said, Hi !  
 It is you who have been stealing  
   at my weir.  
 I said, Friend !  
 See the wild man,  
 He is doing something wonderful.  
 What he does is, you see,  
 He puts the fish on the bank,  
 He points the hand to his shirt,  
 He points to a fish,  
 And the fish dies.  
 He said, I did that.  
 I pointed my hand to the shirt,  
 I looked towards my friend,  
 And he died in his hiding-place  
   in the palm.  
 I do not know.  
 And the wild man ran away.  
 Then the king said,  
 You did that.  
 He said, I will arrange,  
 He said, to stop that affair on  
   your head, *i. e.* that is hanging  
   over you.  
 He said also,  
 Saying, Go and fetch that young  
   man  
 That died by your hand in the  
   bush (*wile* = do, a euphemism  
   for *die*).  
 Bring him for me to see.  
 And they went and brought him.  
 He said, (If) this young man he  
   died this death at your hand  
   in the bush,  
 He said, I shall know that soon.  
 A small child was passing in  
   front.

Ke ta mahei ke i ngi lokoi  
 lōa dogboyusui lomema,  
 Ke i tōa jia lōi ma,  
 Ke i gula,  
 Ke i ha.

Ke i ndea dakpalōi ma, ye,

Bi mbāi ji i hei wile beya  
 dogboi hū,  
 Ye, njia gbī ya bi ma.

Ye ke, dogboyusui lōme ji  
 i nya na va.

Ye, bamani mahei a nya na,

Nya mia, ngi njia bāma  
 bumba.

Dakpoi na ye,

Ngī kurua.

I segbia mahei ma.

Ti jia lōi gbōwu.

Ti ndakpoi be bō.

Mahei na i navo gboto  
 majia

Kolongo dakpoi na va a  
 hindei na hū ;

Kolongo dogboyusui ma  
 gulé na ma.

Ke njiei i gboyoa.

Ke mahei na fō i lewe nani

I gbate gboñ,

I lewe ngovei ma.

Ke i yunga lenga a nasia  
 gbele wō

Ti kōi goni angie.

Ye, nasia kpele ti kōi goni  
 ange,

Ye, ti wa,

Ye, mu go a fōi ji.

And the king pointed his hand  
 to the wild man's shirt,  
 And he pointed to the child,  
 And it fell down,  
 And it died.

And he said to the young man,  
 saying,

This your friend died by your  
 hand in the bush,

He said, There is no blame (lit.  
 palaver) on you.

He said too, This wild man's shirt  
 is now mine.

He said, Because I am the  
 king,

It is I who will stop the palaver  
 on your head, i. e. will acquit  
 you.

That young man said,

I accept.

He thanked the king.

They buried the child.

They buried the young man also.

That king spent much money

On account of that young man  
 and the whole affair ;

On account of the wild man and  
 that shirt.

And the matter ended.

And that king for over four  
 years

Increased in wealth,

More than before.

And he boasted over all those  
 who before

Had made war on him.

He said, All those who made war  
 on me,

He said, let them come,

He said, we will fight this year.

Ke i ti gonga a loe wa-  
yakpa.

Ke ti gbi, tia be, te,  
Mu kulua,  
Te, kōi wọ ba mā wile,  
Te, mu goa nā bi ma

Mua bi wa lo.

Ye, ngi kurua.

Ke kōi wa.

Ye, numu gbi mawueni mu  
tei ji hū.

Ye, numu gbī ā kpande  
wili kōi ji ma.

Ye, mu gbi, ye, a hei.

Ye, nya kōi lo,

Nga kōi ji go.

Ngī nunga gbi ke ti kurua.

Ke ti lia ti hei.

Ke ta ngi mahei ke i wa  
pebu,

Ke i dogboyusui bele  
yinga (=yilinga),

Ke i dogboyusui lōme  
wunga,

Ke i dogboyusui gbole  
welenga,

Ke i dogboyusui vowi wua  
ngi baki hū,

Ke i gbia ngitiya.

Ke kōi i wa tei hū.

Ti nunga gbi hou tei hū.

Ke tī numu wani.

Ti ngili lo ti kpelema.

Ti wa,

Ti mahei moli, te,

Bi yema (yama) ge

Mu wa

And he gave them eight days.

And they all said,

We agree,

They said, You have desired war,

They said, (If) we fight now with  
you

We shall kill you.

He said, I accept.

And the war came.

He said, Everybody, I and you,  
we are in this town.

He said, Nobody shall fire a gun  
in this war.

He said, All of us, he said, you  
must sit down.

He said, It is my war,

I will fight this war.

And all his people agreed.

And they went, they sat down.

And the king of the town came  
into the house,

And he pulled on the wild man's  
trousers,

And he put on the wild man's  
shirt,

And he put on the wild man's hat,

And he put the wild man's  
charms on his upper arm,

And he went outside.

And the fighting came into the  
town.

They (the enemy) caught all the  
people in the town.

But they killed nobody.

They tied them all up.

They come,

They ask the king, saying,

You were saying the other day

That we might come

Mu kōi go.  
 Mahei be ye,  
 Nya ge ngi ndeni,  
 Ngē, wu wa,  
 Mu kōi go.  
 Ye, kia bē (= gbele, time)  
 na.

Ye, nya numu gbī kōi ji  
 golama.

Ye, wu kia yira.

Ye, wū yama wu yei.

Nya kōi a houla.  
 Ke mahei ke i ngi lōkō lōa  
 Dogboyusui lōme ji ma  
 I ngi ma,  
 Ke i tōa kōi ma,  
 Ke ti gbī ti ha.  
 I ngi lōkōi tō dogboyusui  
 lōmema ngi ma,  
 Ke i lō kōisia ma,  
 Ke kōisia gbī ti ha.  
 Tī pande wili gōi ma.

Kōsia ti gbōyōa hala.

Ta mahei i kōi gbī vaya a  
 dogboyusui lōme na a ngi  
 ma.

I ndōme gbīa ngi ma.

I pu kaña,

I ndagbou.

Kō gbī ī ya gui ngi lei  
 ma.

Nunga gbī ti nde, tē,  
 Kunafo wā gō a mahei ji.

Kamahinda i muma lia.

Mu wa kō ma,

Gbande ī wilini,

Tī numu wāni,

(And) make war.  
 The king too said,  
 I myself said the other day,  
 I said, Come,  
 Let us fight.  
 He said, It is now the time.

He said, I will take nobody by  
 surprise in this war.

He said, You are all as one.

He said, You will not return to  
 your country.

My war will catch you.  
 And the king pointed his hand  
 To the wild man's shirt  
 That he was wearing,  
 And he pointed to the enemy,  
 And they all died.

He pointed his hand to the wild  
 man's shirt on himself,  
 And he pointed at the enemy,  
 And the enemy all died.  
 They did not fire a gun in the  
 war.

The enemy all died (lit. finished  
 dying).

The king of the town destroyed  
 all the enemy with that wild  
 man's shirt that he wore.

He took off the shirt.

He put it in a box,

He shut it.

No war could reach his town.

Everybody said, saying,  
 You must never make war with  
 this king.

We have magic in our midst.

We came to war,

No gun was fired,

They did not kill a single person,

Numu ji kpele i ha.  
Tī ya we gboma.  
Ke nunga ti ya,  
Mahei na i lōa.  
I gbate na hū.

Igboyoa.

(But) this people all died.  
They did not do it again.  
And people went away,  
That king was left (alone).  
He grew rich there.

It is finished.

## XVI.

### *The Woman whose Child returned to Life, and her Enemy.*

Nyapōi mia wō.  
 Ta ngi bānga ti gbo hini  
     ma.  
 Ti hini kpatengo.  
 I gbēma,  
 Ī ndō leni.  
 Ngī mbanga ti ndenga lē  
     gboto.  
 I wa Mori ma.  
 Ye, pe ngi ndō le.

Ke Mori pea.  
 Ke i ndō léa ;  
 Nyaha lo.  
 Ngī lōi nyandengo ;  
 I lē ngi mbanga ti nda  
     lenga nasia ma.  
 Ke ngi mba-nyahei i lōlō a  
     ngiē.  
 Ke ngi lōi na ke i gbelá.  
 Ke ti wa Sandi hū.

Dōpōi la Mang-woni.  
 Ke ti ti gbia Sandi hū.

Mañwoni nyandengo wa,  
 I lewe ngi mba Sandi yōi  
     nasia ma.  
 Ke nyapōi ngi mba nyahei  
 Ke i hōna lenga

There was once a woman.  
 She and her companions shared  
     a husband.  
 Their husband was rich.  
 She was barren,  
 She bore no child.  
 Her companions bore many chil-  
     dren.  
 She came to a Mori man.  
 She said, Make me bear a  
     child.  
 And the Mori man did so.  
 And she bore a child ;  
 It was a girl.  
 Her child was a fine one ;  
 It was finer (lit. it passed) than  
     her companions' children.  
 And her fellow-wife hated her.

And her child reached puberty.  
 And they came into the "Sandi"  
     bush.  
 The girl's name was Mang-woni.  
 And they came out of the Sandi  
     bush.  
 Mañwoni was very beautiful,  
 She passed her companions in the  
     Sandi bush.  
 And the woman's fellow-wife  
 Made witchcraft

Ngì mbai nyahei lòi ma,	Against her companion's daughter,
Ke i hɔna lenga Mañwoni ma.	She made witchcraft against Mañwoni.
Ke i ha.	And she died.
Nyapɔi i wolo ;	The woman wept ;
I wōnga ngau nani ;	She wept for four months ;
Ngì lòi yakpei i wōnga ngau nani.	She wept for her only child four months.
Ke ndɔbela ke ti ngì mamau golonga.	And the dwellers in the lower world felt sorry for her.
Ndɔpɔi hani.	The girl died.
I li ndɔ.	She went to the lower world.
Ke pumō gowōli ke i lɔ angie.	And a white man loved her.
Ke ta ta ti so wea.	And he and she married.
Dɔpɔi ke pumōi i ngì go a navō gboto.	And the white man gave the girl much money.
Nyapɔi i wolo ngì lòi va ngau nani na.	The woman wept for her child those four months.
Ke pumōi na ta be ngì yafé na.	And that white man he too was a spirit there.
Ke i nyapɔi mamamau loa.	And he saw the woman's sorrow.
Ye, nyapɔi jì ge ngì ngì mamamau loma.	He said, I have seen this woman's sorrow for a long time.
Ngì ngì lòi yama ngelema-hũ.	I will return her child to the land of the living.
Kpindi na ke nyapɔi i la.	That night the woman lay down.
Ke i hengá a pumoi na,	And she dreamt of that white man,
Ta ngì lòi ti heni kɔtu wele hũ,	(That) he and her child lived in a stone house,
Navō gboto.	(With) plenty of money.
Dɔpɔi ye pumōi ma,	The girl said to the white man,
Ye, ngì nji lo.	Saying (that) it is her mother.
Ke pumōi ndea nyapɔi ma,	And the white man said to the woman,
Ye, ngì bi mamamau golo,	He said, I feel sorry for you,
Ye, ngɔlɛ jì gbì ba pile ngelemahũ.	He said, Making all this weeping in the land of the living.

Ye, nya mema ndō

Kolongo bi lōi jī hindahū.

Ye, ngelewa sina,

Ye, bi li bi lōi gambe ma.

Ye, bi segbule bumbu,

Bi gbe ngale ma,

Ke kōnde bumbu ;

Li bi lō kambé ma.

Ye, bi lōi, ye, nga velioma  
sina ;

I wa bi gama.

Ye, kulongo le.

Ngelewo i kōndé bumbu,

Ke segbule,

Ke ngale ;

I li.

I ngale fōmbō kambé ma,

I kōndé lō kambé ma,

I segbulé ho mba.

Ke pumōi nde ngi ma a  
kpindi,

Ye, bi lōi i gbia sina ka-  
mbé hū.

Ye, bā humbu a gbundé  
ma.

Ye, gbema !

A tei gala sawa.

I wa bi gama ;

Bi hō.

Ke ngelewa nyapōi i hi  
kambé ma.

I ngule yīa.

Ye Mañwoni !

Ya ha Bondo.

He said, I am hearing down  
below

All about your child's affair.

He said, At daybreak to-morrow,

He said, go to your child's grave.

He said, Take your rattle,

Add the mat to it,

And take the mortar (for pound-  
ing grain) ;

Go and put them on the grave.

He said, Your child, he said, I  
will present her (to you) to-  
morrow ;

She will come to you.

She said, All right.

At daybreak she took the  
mortar,

And the rattle,

And the mat ;

She went.

She spread the mat on the grave,

She stood the mortar on the  
grave,

She held up her rattle.

And the white man told her in  
the night,

He said, Your child will come out  
to-morrow from the grave.

He said, Do not be in a hurry to  
embrace her.

He said, Stop !

She will go round the town three  
times.

She will come to you ;

Catch her.

And at daybreak the woman sat  
at the grave.

She sang.

She said, Mañwoni !

Go to-day to the Bondo bush  
(same as Sandi bush).

Mañwoni wa !  
 Nyapōi i ngulé na yīa.  
 Hawa pu gbē ma  
 Ke ndōpōi ke i gbia kambe  
 hū.

Ngī wui na kanī gbōli na  
 pun hondro nugboyongo.  
 Ngī lōkōi jī gbi kanī pumōi  
 feni.

I gbia,  
 I lī a pime,  
 I tei gala sawa,

I wa ngī njei gama.  
 Ke ngī njei bundea ma,  
 Ke navōi na kpi,  
 Ke kambé na,  
 Ke i wotéa kotu wele ;  
 Tawai i le na.  
 Nyapōi na i ndōi leni,  
 Ke i gbate a ngelemahū.  
 Ke ngī mba nyahei ke i na  
 lōa,

Ke i gbalea ngima.  
 Ke ngī nda lōi na ke i  
 yīama,  
 Ye, gbe ?  
 Gba ti nda lenga ta ha,  
 Ta ti gbate ;  
 Bia bē ha.  
 Ye, ha-oh !  
 Gi gbate.  
 Ke i hōna lea be ngī lōi ma.

Ke ngī lōi ha.  
 Ke ti kpōwua  
 Ngī mba nyahei nda lōi  
 gambé belanga.  
 Ke nyahei na ke ta be i yia  
 pumōi gama ;  
 I wolo lō fere.

Mañwoni, come !  
 The woman sang that song.  
 In ten hours' time  
 The girl came out of the grave.

Her head was of gold, twenty  
 hundred pounds' worth.  
 Her arm was all gold that the  
 white man gave her.

She came out,  
 She went running,  
 She went round the town three  
 times,

She came to her mother.  
 And her mother embraced her.  
 And all that money,  
 And the grave,  
 It turned into a stone house ;  
 It was finer than any in the town.  
 That woman she bore the child,  
 And she was rich in the world.  
 And her fellow-wife saw that,

And it hurt her.  
 And she used to scold her own  
 child,  
 Saying, Why is it ?  
 Other people's own children die,  
 They grow rich ;  
 (But) you will not die.  
 She said, Die !  
 (So that) I get rich.  
 And she made witchcraft also  
 against her child.

And her child died.  
 And they buried it  
 Near the grave of her fellow-  
 wife's own child.  
 And that woman she too howled  
 at the white man ;  
 She wept two days.

Pumōi be, ndōpōi nji i yia  
nya gama lō fere ;

Ye, ngi nje golo ji wi  
lēma.

Ye, nga ngama lo sina.

Ke nyapōi be i hengá a  
pumōi,

Ye, wa sina bi ngule yia  
bi lōi gambé ma.

Ye, ngi gbema i wa bi  
gama.

Ke nyapōi i hengá.

Ngelewo i yie (yiai) numu  
wōma.

Ke i ya,

Ke ta be ke i ngale wu-  
mbúa,

Ke i segbula wumbúa,

Ke i kōndé bumbúa,

Ke i ya kambé ma.

I kōndé lōa kambé ma,

Ke i ngale vōmbōa kambé  
ma,

Ke i segbulé hōa mba,

Ke i ngule yia.

Ye, Mañwoni !

Ye, ya ha Bondo ! Mañ-  
woni wa !

Ke ngi lōi i gbia kambe  
hū,

I fō be ngi bwambu.

I li lōni.

Ngilōi a gbia kambe hū.

Ā boyo,

Ke i gbundéa ma.

Ke ngi lōi i lēa ndia,

Ke i kūtī (kutu = short)  
na i lō ngeleya.

The white man too (said), This  
girl's mother has been howling  
at me for two days ;

He said, her mother is making  
this weeping.

He said, I will send her back to-  
morrow.

And the woman dreamt of the  
white man,

(That) he said, Come to-morrow  
and sing at your child's grave.

He said, I will let her come to  
you.

And the woman dreamt.

At daybreak she spoke to no-  
body.

And she went,

And she too took a mat,

And she took a rattle,

And she took the mortar,

And she went to the grave.

She stood the mortar on the  
grave,

And she spread the mat on the  
grave,

And she held up the rattle,

And she sang.

She said, Mañwoni !

She said, Go to-day to the Bondo  
bush ! Mañwoni, come !

And her child came out of the  
grave,

as far as its arm-pits.

She did not restrain her heart.

Her child comes out of the grave.

It is not finished,

But she embraced her.

And her child was cut in half,

And part remained above ground.

Ke navōi i gb̄ia,  
Ke i maluv̄ea a kōnde gutī  
na kambé ma.  
Nyapōi na ge na mia wō  
Tōlō ī nyandeni.

And the money came out,  
And it changed into half of the  
mortar on the grave.  
That was the fate of that woman.  
Jealousy is not good.

## XVII.

### *The Dream that vanished through Disobedience.*

Tamo mia wo.  
Ta ngi mbanga ti li njei hũ.

Ti kpele kahã ti yeya.  
A mba-lẽ kpẽi.  
Ti hijia,  
Ti li,  
Ti fõ njeima.  
Dõle gbongo ngi la.  
I kpohũi gbia ngi gaheĩ  
mahũ,  
I me,  
Ngi gõi ve.  
I li,  
Ke i ligbi ngi gaheĩma,  
Ke i ya,  
Ke i yĩnga.  
A yini ke i hengá.  
Ke i gbia tawaihũ.  
Ke i ya ta mahei gama.

Ke ta mãi i lõnga angie.

Ke i ngi gonga a nyaha.  
Ye, mu hei na mbe.  
Ye, bã yã li wu yei.

Fa, nya lõi ji jõ.  
Dõpõĩ belango.  
Ta mõi ye, ngi kurua.

There was once a man.  
He and his friends went to the  
water.  
All of them had baskets.  
It was cutting time.  
They got up,  
They go,  
They reach the water.  
His mouth was very hunger.  
He took the flour from the top of  
his basket,  
He ate,  
His belly was filled.  
He went,  
And he leaned against his basket,  
And he went,  
And he slept.  
As he slept he dreamt.  
And he went out of the town.  
And he went to the king of the  
town.  
And the king of the town liked  
him.  
And he gave him a wife.  
He said, You stay here with us.  
He said, Do not go back to your  
country.  
So marry my daughter.  
The girl is full grown.  
The man said, I accept.

Ke ta be mani yatemo angië.	Now he was a trap setter.
I li dogboi hũ.	He went into the bush.
I mani yate hũ guhango.	He made a trap far away.
Jiei ji nyoko na a li Takwa.	The journey was as far as Tarkwa (i. e. from Sekondi <sup>1</sup> , Gold Coast).
Ke i ya,	And he went,
Ke i kotu wai maléa.	And he met a large rock.
Kotĩ belengo	The rock was bearded
Kea nu vu na.	Like a living person.
Ke manĩ i yatéa,	And he constructed the trap,
Ke i gbeyoa.	And it was finished.
Ngelewo i li na.	At daybreak he went there.
Ke i hũei wā pu a ngendé na.	And he killed ten beasts on that morning.
Ke i lewéa la.	And he passed on.
Ke i gbianga kotĩ mahũ.	And he came out on the rock.
Kotĩ ye, Kpana !	The rock said, Kpana !
I wõte.	He turns.
I moli, ye,	He asks, saying,
Yo njiei leni ?	Who spoke ?
Ye, nya le.	It said, It is I.
Ye, bia bi ye ?	He said, Who are you ?
Ye, nya na kotĩ.	It said, I am the rock.
Ye, gbele ?	He said, What is the matter ?
Ye, bā li a hũei na.	It said, Do not take away that meat.
Ye, gbe ? nya kei.	He said, What is it, my father ?
Ye, fe be gi me.	It said, Give it here for me to eat.
Ye, ga bi baté lo.	It said, I will make you rich.
Hingdei na dogboi na hũ i gua na fõ yira ;	(That affair in the bush had lasted now one year ;
Numu gbi ta ngu ta gba- hama.	Everybody got tired of trying to wake him.)
Ye, hũei ve ngi me.	It said, Give me the meat to eat
Ga bi baté lo.	I will make you rich.
Ye, nya kei !	He said, My father !

<sup>1</sup> The story was told me at Sekondi.

Ye, nga hūei ji fe biye.  
 Ye, ngi wā lo jieī hū.  
 Ta mahei i ngi lōi vea mbe,

Ye, ngi jolo.  
 Ke nya va navō gbī nī yeya  
 (= nya yeya).

Mani yatemo bama angē.  
 Hūei ji mia ga pa,  
 Ga fe mahei we.  
 Tamia nga pile nya hingdei  
 a ne ngi līhū,

A gbwe ngi lōi ji hinda ma  
 mbe.

Ye, bā gili a ná.  
 Ke ndakpalōi ke i hūei vea  
 kōti ye, hūa pu.  
 Kpele gbī kōti a na wile a  
 dakpalōi na.  
 Ke ti ndakpalōi nyahei wua  
 Sandihū.  
 Gau nani i Sandi hū.

Hani gbī dakpalōi i fe nya-  
 ha gami.  
 Dakpalōi i wa dogboi hū  
 kōti gama.  
 Ye, keke,  
 Ye, bē wō ba nya baqlo.

Ye, tia nya nyahei gbiama  
 Sandi hū.  
 Ye, bā gili a ná.  
 Ye, ndole ji gbele, ye, tōkō  
 nya yeya.  
 Kōti i nde ndakpalōi ma,  
 Ye, bi ya hū-i-yi fele,  
 Bi wa nya gama.  
 Ke i ya hū-i-yi fele.

He said, I give you this meat.  
 He said, I killed it on my journey.  
 The king of the town gave me his  
 daughter,  
 He said I should marry her.  
 And as for me I have no money.

I am a poor trap setter.  
 It is this meat I kill,  
 So that I may give it to the king.  
 Therefore I (try to) make my  
 work (lit. affair) please his  
 heart,  
 (Because) he has left alone (said  
 nothing about) his daughter's  
 affair.

It said, Do not trouble about that.  
 And the young man gave the meat  
 to the rock, ten beasts.  
 Every time the rock did so with  
 that young man.  
 And they put the young man's  
 wife into the Sandi bush.  
 She was four months in the Sandi  
 bush.

The young man gave nothing for  
 the woman.  
 The young man came into the  
 bush to the rock.  
 He said, My father,  
 You said before you would set me  
 up (lit. cure).

He said, They are bringing my  
 wife out of the Sandi bush.  
 It said, Do not trouble about that.  
 It said, All this country, he said,  
 their hand belongs to me.  
 The rock said to the young man,  
 He said, Go away for two days,  
 (And) come to me.  
 And he went away for two days.

Ke fōlī jī nyaha ta Sandi  
gbia.

Ke i ya kōtī gama.

Ye, keke!

Ye, bē wō, bē, ngā gili a na.

Ye, ngi wa.

Ye, ma ye pe nā?

Kōtī ye, ngē wō ga bi bawō  
lo.

Ye, bā gili a ná.

Ye, bi yama lī (= līwī).

Ye, bi bawo vōlō-gbia ha.

Ke i ngi yama līwīa.

Ye, bī yama wō.

I ngi yama wō.

Navō gahei hondo fere.

Ye, Kpana!

Ye, ngē wō ga bi bawō lo.

Ye, bi bawō volo-gbia ha.

Ye, bi yama wō,

Mbogbe wa ngeya.

Ye, bi nguli lē hondo fere.

I nguli lē hondo fere.

Ye, bi yama lī.

I ngi yama lī.

Nū vu hondo fele na.

I maluvīa hinga hondo  
yira;

Guru hondo yila i pekef na  
kpele ti maluve a nya-  
hanga.

Ye bi yama wo.

Ke Kpana i ngi yama wo.

Ti kpele nunga atie.

And this day the woman comes  
out of the Sandi bush.

And he went to the rock.

He said, Father!

He said, You said before, saying,  
I was not to trouble about it.

He said, I come.

He said, What are we to do now?

The rock said, I said before I will  
save you.

It said, Do not trouble about it.

It said, Shut your eyes.

It said, You will be all right at  
sunrise to-day.

And he shut his eyes.

It said, Open your eyes.

He opened his eyes.

There were two hundred baskets  
of money (there).

It said, Kpana!

It said, I said before I will save  
you.

It said, You are all right at sun-  
rise to-day.

He said, Open your eyes,

There was a big cutlass in his  
hand.

It said, Cut two hundred sticks.

He cut two hundred sticks.

It said, Shut your eyes.

He shut his eyes.

(And) two hundred living persons  
were there.

It changed them, one hundred  
were men;

The other hundred sticks all  
changed into women.

It said, Open your eyes.

And Kpana opened his eyes.

They were all persons.

Kotī i nde Kpana ma,  
 Yē, ngē wō  
 Ga bi bawo lo.  
 Ye, nu vu hondo fere ji,  
 Ye, li a tie.  
 Ye, navō gahei ji kpele,  
 Ye, li atiē,  
 Li bi nyahei gwela (= gōli  
 la).  
 Ke i ya a kpi tei hū.

I li.  
 I nyahei gōli a navōi na.

Kotī i nde Kpana ma, ye,  
 Nyahei na, ye, ti fenga  
 biye,  
 Ye, wa ta a la lō wayakpa,  
 Bē soro.

Ye, Bi solonga,  
 Ye, bē gbate.  
 Ke ta ta ti ya ti la.

Ti yī lo wō fela ē soro.

Yi wayakpa bindi ma  
 Ngi nyahei ye,  
 Bī nya jole (= joloi).  
 Nga gbele lo bima,  
 Ke i songa,  
 Ke i wunga.  
 I heni kahei bu njela.

Aye i ngi wōma gbele,  
 Kula gahi na wō ngi wōma,

Kpele i lula,  
 Kahibui lulanga wōma.

The rock said to Kpana,  
 Saying, I said before  
 I would set you up.  
 It said, These 200 living persons,  
 It said, Take them.  
 It said, All these money baskets,  
 It said, Take them,  
 Go and pay for your wife with  
 them.  
 And he took them all into the  
 town.  
 He goes.  
 He pays for his wife with that  
 money.  
 The rock said to Kpana, saying,  
 It said, That woman that they  
 have given you,  
 It said, You and she lie together  
 eight days,  
 (But) you must not join with  
 her.  
 It said, If you join,  
 It said, You will not be rich.  
 And he and she went and lay  
 down.  
 They slept seven days, and he did  
 not join with her.  
 On the eighth day at night  
 His wife said,  
 If you do not join with me  
 I will leave you,  
 And he joined with her,  
 And he woke up.  
 He sat under the basket at the  
 waterside.  
 When he looked behind,  
 His cloth and the basket that he  
 had before on his back,  
 Had all rotted,  
 The bottom of the basket had  
 rotted on his back.

Na mia, nū layia gbialahū	So it was, disobedience was not
ī nyandeni.	good.
A kōtī na layiahū wō	If he had listened to the Rock's
	word
A gbate lo.	He would have been rich.
Ke ī ngi layia-hūī wō.	But he did not listen to what it
	said.
Tamia i wile i nyani.	So it came about that he became
	poor.
Na wōma yira, i hengá wo	Once again what he dreamed of
ē lōma.	did not remain.
Dapoi i hengá wī'e (= wile)	If what the young man had
na a lōma wō,	dreamed of had remained,
Hengá gbī numu a pi'e	Everything a person dreamed of
(pile) a lōma.	would remain (as a fact).

## XVIII. SONGS.

*Nos. II. to VIII. by a Panguma man.*

### I.

Dogbōi a ye jiji mua le.	When you see the bush shake it is we.
So ! bī wanī-oh, eh !	So ! you have not come !
Ke bi lōa, kere ?	And you are left, is it not so ?

(Sung by women in the Bondo bush.)

So, an important personage in the Bondo bush.

### II.

*Lines 2 to 7 in a monotone.*

Yia wi yandova i hi !	Ah ! he sings, my lover, yes, indeed !
Mua bōwo lōpō mua pebu,	We are an ignorant boy, we come into the house,
i wōte pema ;	(he turns to the wall ;
i nōwe yange we ;	he scratches his crawl-crawl ;
i we wa.	he does so plenty.)
Kā ī nyama, nya nje nya le wō,	No dirt is on me, my mother bore me long ago,
Kā ī nyama nya wui lani	No dirt is on me, my head lay
Kia guli hū ( <i>in bass voice</i> )	As in a pillow
Guli wango ( <i>even low voice</i> ).	Spotlessly clean.
Yia wi yandova i hi ( <i>high-pitched voice</i> ).	Ah, he sings, my lover, yes, indeed !

yia wi       = ? precise rendering.

i hi         = e hiye, indeed.

crawl-crawl = a skin disease.

### III.

Mba nyā.	My fellow wife.
Langa vali ga gbia ga hema fele.	I pull cassada, I do so twice.
Gbengbe kunya, kunya, kunya !	A big bundle, it comes ! it comes ! it comes !

Nyā = nyaha.

*Kunya*, a word used when pulling up something by the roots that breaks the ground.

IV.

Jō-le hīnde na-oh !  
Jo-li na ge !

There is a deserted place there !  
Show me that deserted place !

Line 1 by a man ; line 2 by a woman.

Jōle, joli = different pronunciation of definite form of njōla, desolation, etc.

V.

A lekpe mbe gĩ nya yengele  
goe je yakāma.

Give me a chance (or place) to  
pick my "crinere" at the  
water side.

Nyahei ī le ngeleya.

The woman cannot climb up (a  
tree).

VI.

Bola tōwe, bola tōwe, kpa-  
ngba ta !

O pumpkin neck, pumpkin neck,  
O big pumpkin !

Di mbe-oh, gemoi ! dimbe !  
ga li dogbo ma.

Beat me, drummer, beat me. I  
am going into the bush.

Translation is as given by the singer.

*neck* may be rendered *vine* or *runner*.

*di* = *ndewe*.

*kpangba ta* = doubtful.

*gemoi* = doubtful.

VII.

Sombo ! bia na, i ye, ey e,  
e ? (*deep voice*).

Sombo ! how are you ?

Bagoë ! Sombo ! biana i  
hiye ?

Bagoë ! Sombo ! how are you  
indeed ?

Jama ! bia na ey e, e ?

Chief, how are you ?

Nyahali jama ! bia na i  
hiye ? (*rising voice*).

Jealous chief, how are you indeed ?

*Sombo*, woman's name.

*Bagoë*, man's name.

*ey e, e* has no meaning.

## VIII.

O ma ngewo gē jōndu ge-  
lema hongē!

Nyangbawula! ba to gei  
jōndu ngilime hongē.

Ngī namubo, gā gula kōtī-  
ma be, hongē!

O ma ngewo, gē jōndu  
gilima, hongē!

O God! I swear not by heaven,  
O God!

Nyangbawula! you see I swear  
not by heaven, O God!

If I slip, I do not fall on the stone  
here, O God!

O God, I swear not by heaven, O  
God!

Nyangbawula' = a man's name.

## IX.

Ngī gbate-oh, nga ha lo.  
Bī nyani-oh, ba ha lo.

I am rich (and) I shall die.  
You are poor and you will die.

## X.

*Sung at the Skipping Rope.*

E, E, ye! e, e, ye! e Gbwa-  
ndo.

Mu gbē go, e, e, ye! e, e, ye!

E, E, ye! e, e, ye! Eh! Gbwando.

Let us play, e, e, ye! e, e, ye!

Gbwando = a man's name.

## XI.

*Sung at the Skipping Rope.*

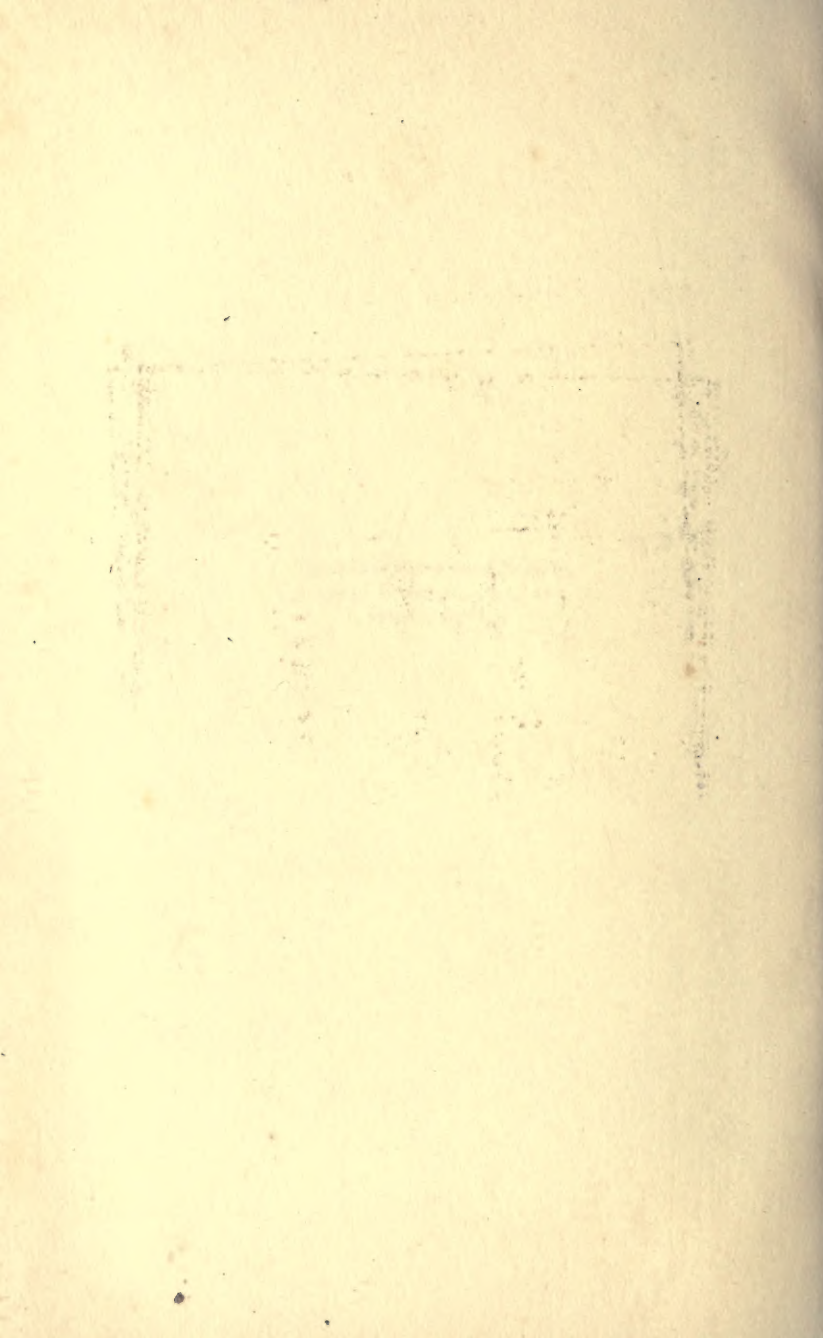
Kō Kōndō! Kōndō!  
Ma wuē! mu dōnga-oh.

Hi! Grasshopper! Grasshopper!  
I and you, we stand up (together).



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